

THE
Baptist Magazine.

SEPTEMBER, 1815.

MEMOIR OF MR. WILLIAM PORTER,

*Senior Deacon, for many Years, of the Baptist Church at Thrapston,
Northamptonshire.*

COMMUNICATED BY MR. RAGSDELL.

“THOUGH intimately acquainted with the deceased since our union in this Christian society, I profess not to be able to give so full an account of his life, as could be desired; and, from the want of a connected history, which I had hoped might have been found in his papers, the defect cannot be supplied.

At about twenty years of age, he received impressions of the evil of sin, and the necessity of renewing grace, under the ministry of Dr. Hawies: at this early period, there was discovered much of that Christian firmness in religion, blended with a tender concern for the honour of God, which, in following years, rendered his character so truly valuable, and his life so eminently consistent. More than *once* have I heard him observe, that if he concluded the occupations of the day rather earlier than common, *to attend an evening lecture*, he rose proportionably early the next morning, that his most intimate connections, who were

hostile to religion, should never have reason to reproach him, or the cause of God through him.

For a considerable time after his removal to this town, he continued to attend Aldwinkle Church, till the propriety, and indeed the necessity of erecting a house for God in this place was suggested. This proposal met with his cordial concurrence, and he not only came forward in a liberal manner himself, but, by applications in various parts of the country, materially assisted the design. This circumstance, in addition to his long residence in this town, introduced him to ministers and elders of various denominations; and it affords me pleasure to announce, that in the various circles in which he was known, our friend's name was never mentioned but with respect and honour. In the estimation of the ever to be lamented Andrew Fuller, who was well able to discriminate, and never hastily indulged per-

sons with his friendship and confidence, he occupied a very high place; "lovely and pleasant in their lives, in their deaths they were not divided."

It was not till several years after this, that he joined the Baptist church formed at Thrapston, but the general respectability of his character, and his conspicuous talents for usefulness, soon raised him to the office of deacon, which he sustained with that meekness of wisdom, moderation, and kindness, which has maintained the union, and greatly promoted the prosperity of this church. I cannot but acknowledge, that, for my personal happiness, and general usefulness since I have been resident in this town, I have been greatly indebted to our invaluable friend.

That he had failings, no one sooner than himself would allow; and no man ever more lamented them. He would not desire, he does not need indiscriminate praise; he was too excellent to require it; but, considering his character as a whole, it presented no ordinary assemblage of excellencies; and it is in that view he is presented to general attention. He was ardently attached to the volume of inspiration, and opposed every opinion that tended to reduce its importance: he was regular and invariable in his attendance on the means of grace on the week-day as well as on the sabbath. He was distinguished by the most inoffensive manners, and the most upright conduct. He was the enlightened lover of liberty; and every thing that would divide Christians, and

narrow the terms of communion, he abhorred. How many did he daily and faithfully advise, and how many in distress shared in his benevolence! His generosity was regulated more by the kindness of his heart, and the true principle of benevolence, than by the property he had amassed, or the income he was regularly receiving.

Few were more eminent in the relation in which he stood to a large family. He walked within his house in a perfect way, and with a perfect heart. The temporal, but especially the spiritual, concerns of each of his children, engaged his supplications constantly at the family altar; morning and evening, he instructed, admonished, and reproved all, with parental affection and tenderness. His character, in every relation in which he stood, was unimpeachable as a neighbour, a tradesman, a master, a husband, and a parent; and this has occasioned so just and general a lamentation, this rendered him so much beloved, and so highly extolled.

He had advanced nearly to the general limit of human life: for the few past years, he had appeared to his family gradually declining, and they could not contemplate the loss of so valuable a life, but with the deepest regret. The week before his death, he expressed himself as having new pains near the heart; these continued removing and returning until they appeared to be the appointed means of dissolution. The last sabbath, he filled his place, as usual, during the whole of the three

services, and at the ordinance, though the closing part of the ordinance was attended with violent pain.

On the Monday, I twice called on him, and during the last visit spent more than two hours; his conversation was interesting, though neither of us supposed it would be the last interview with which we should be favoured. The same morning, he had written to one of his children at a distance, relating the death of his esteemed friend at Kettering, mentioning his own affliction, but hoped for its removal, begging the family in the most earnest and affectionate manner to contemplate their own frailty, and fix their hopes and desires above; reminding them, that death would not approach the sooner for their contemplation of it, but that it would more fully prepare them for the event whenever it did approach; this was but one of the very many letters which he wrote to his children, in all of which, his ardent solicitude for their spiritual and immortal welfare was always apparent.

On the Tuesday morning, the day on which he died, he was, as usual, active in his various concerns: when an esteemed friend called to visit him, the conversation was peculiarly interesting and spiritual. Six-and-forty years, said our departed friend, I hope I have served the Lord, and I have never lived a day without prayer. Though not apprehensive of his dissolution, he expressed himself as having nothing particular to say; he had

much mercy in seeing his children all comfortably settled. Referring with his friend to graces which were obscured by guilt and unbelief, he repeated, with an emphasis never to be forgotten,

Till God in human flesh I see,
My thoughts no comfort find—

But if Immanuel's face appear,
My hope, my joy begins.

While Jews on their own law rely,
And Greeks of wisdom boast,
I love th' incarnate mystery,
And there I fix my trust.

He spent most of the morning of that day in reading. In the after part of the day, about four o'clock, the pain at his heart violently returned; writhing with pain, his hand upon his head, he sought for a chair, being then standing, when he would have fallen, but for support being immediately afforded, and, with one sigh, departed.

The manner of his death, though peculiarly painful to his immediate connections, and especially afflictive to us, as having deprived us of a valuable legacy of counsels and of prayers, was yet merciful to himself, and agreeable to his own feelings. The prospect of dying, though not the prospect of death, appeared to distress him; he often expressed himself as being fearful of the pains of death: these, in a great measure, he was mercifully spared from suffering, and was clothed upon with his house which is from heaven.

His mortal remains were committed to their parent earth, in the Dissenters' Burial Ground, at Thrapston, on Friday, May 12th, 1815.

A
VISIT
TO THE
FIELD OF BATTLE
AT
WATERLOO.

To the Editors of the Baptist Magazine.

SIR,

YOUR last number contains a valuable paper, under the signature of T. F. "On the Price of a Victory."—With a view to enforce the sentiments of that pious and able writer, I send you a brief account of a visit to the spot where that awful price was paid.

Accompanied by an intelligent friend, I reached Brussels on the 17th of July, and having spent the day in surveying some of the most remarkable objects in that dissipated city, we next morning proceeded to the field of battle. At the distance of a mile and a half from Brussels the road ascends a considerable eminence, which commands a fine view of the city and surrounding country. The fields were "white unto harvest," and exhibited a profusion of divine bounty. We soon after entered an immense beech-forest, called *Le Forêt de Soigne*. The road through it is a dreary vista, of more than seven miles in length, very roughly paved, and barely wide enough for two carriages to pass with safety. We soon became sensible of a very unpleasant effluvia, proceeding from the carcasses of horses, which, being wounded in the battle, had taken shelter

and died in the woods. In some places, also, the bark was eaten from the trees, to the height of seven or eight feet.

On the other side of the forest, about twelve or thirteen miles from Brussels, is *Waterloo*, in itself an insignificant village, but now destined to celebrity in the page of history. The ground on which it stands is flat and low. Advancing a mile and a half on the same road, we came to a small place, resembling an English hamlet, called *Mont Saint Jean*; it stands on the northern boundary of the field of battle, and, by its name, the late action is designated in all the French accounts.

About two hundred yards from *Mont St. Jean*, one hundred and thirty pieces of the cannon, captured from the French, were placed under a guard of the British Royal Artillery. One of these soldiers was our guide to the different parts of the field. From an adjoining eminence, the view resembles that of several large English common fields uninclosed, and separated from each other, only by some stout hedges that would appear to be boundaries of the respective parishes. The produce was, or rather had been, chiefly, rye and barley. From east to west the eye ranges through a distance of twelve or fourteen miles, and five or six from north to south.

It was easy for any person who had carefully read the Duke of Wellington's dispatch, to see, at once, the positions which had been occupied by the contending armies. That

of the British consists of a range of rising grounds, rather than hills, while that of the army opposed to them is considerably more elevated. The whole exhibited a scene of awful devastation, at the view of which, feelings of humanity, patriotism, and, I hope, of piety, were too powerful for restraint, and compelled me, more than once, to turn away from my companions.

We first visited that part of the field which is designated by Lord Wellington, the position of his "left centre." On the ground which the British forces here occupied, the graves, or rather the tumuli, which ill conceal the bodies of our slaughtered countrymen, are very numerous. Those employed in the work of burial have ill executed the task; having merely dug around the bodies as they lay, and lightly thrown the earth over them. Part of the corpses, or of their garments, was, in many instances, visible.

On the descent of the hill opposite to the left centre, is a strong hedge, at which the French appear to have made considerable resistance to the final charge of the British infantry. Proofs of the carnage which here took place, are distressing beyond description. The earth appears imbued to a great depth with human gore; while numberless caps, jackets, scabbards, belts, cartouch-boxes, &c. &c. strewed the widely-extended field. About three furlongs in advance, on the right of the Charleroi road, is the farm-house, called by Lord Wellington, *La Haye*

Sainte, from which the "light battalion of the legion," he says, "were forced by the enemy, because they had expended all their ammunition." The Hanoverians, posted here, appear to have paid some attention to "man's great concern;" for, in the garden, and all around it, I perceived great numbers of small books of devotion, in the German language; while along the French line, little, I am informed, was to be seen, but scattered packs of cards. I confess, I felt more pleasure in gathering up scraps of these devotional books, than in any other circumstance I met with on the field. *La Haye Sainte* exhibits a melancholy picture of devastation—its walls, perforated in every direction with balls—and its deep well choked up with the bodies of the dead.

From the position of the left centre, we passed over a very extensive field, on which I could not see ten ears of corn, in any one place, that were not trodden down, and, in most instances, trampled into the ground with blood. Passing along the front of the British line, we approached the farm, called by the British Commander *Hougoumont*. It is situate in "front of the position occupied by the British right centre, and near the road leading to *Nivelles*." It appears, even to an untaught eye, to have been a post of the utmost importance to the contending armies. In position, and in strength, it is almost a fortress. The garden is enclosed by a very strong brick wall; the premises are covered on one side by a grove

of beech, and guarded on the other, by a pond, serving as a moat; and in the centre of the farm-yard is a large Roman Catholic chapel. The whole is so situate, that the enemy's cannon could be brought to bear only on the upper part of the walls and buildings; and it received its greatest damage from their shells. This farm, and its vicinage, presents the most melancholy scene in the whole field. "Here the French troops," says Lord Wellington, "began the contest by a most furious attack; and here, against large bodies of the enemy, our brave Guards maintained their post through the whole of the day." The trees at the entrance, (of what kind it was impossible to say, but as large as our fine elms), stand with their arms scattered in every direction, and their trunks burnt to charcoal. The chapel unroofed, and the whole of the walls black with fire. Beautiful fruit-trees, with their burnt branches and scorched fruits pendant on the ruins, while a lower bough or two retain the still ripening fruit, to shew, what, in the morning of the day, the rest had been, and a long garden-wall, perforated by our men to admit the fire of the musketry, directed against the enemy. The grove of beech shews, probably, two thousand trees, every one of them in a wounded, mangled state; struck with shot of all sizes. We counted from forty to one hundred and thirty wounds in a single tree. I entered the *orchard*, unobserved by our guide, but he soon hastened to recall my steps; and

it was necessary, for I already felt considerable nausea from having incautiously approached a great pit, but slightly covered, which contains the sad remains of multitudes who fell on this memorable spot.

From the farm of *Hougoumont*, it is, I apprehend, about a mile and a half to *Bonaparte's Observatory*, from which he directed the battle. This temporary erection, formed of rough beech, recently cut from the grove in which it stands, resembles a square scaffolding of three stories, narrowing as they rise, with a circular seat near the summit. It cannot be less than seventy feet in height. Its position is on the highest ground of the French left, nearly opposite to that occupied by the British commander. If this should prove to be the spot (I said, as I approached it) on which the hand of Heaven has employed British skill and valour to arrest the progress of the most inordinately and successfully ambitious commander of modern times, I shall not regret that I have taken some pains to visit it. I would here learn afresh the great lesson, that "Jehovah reigneth;" that he "maketh the wrath of man to praise him, and the remainder of it he will restrain." I was greatly unwilling to leave this place. The progress of Bonaparte, for the past twenty years, I had watched with an attentive eye, and an anxious heart; and I now thanked God afresh, that an admiration of his talents had never, for one moment, seduced me to frame, or listen to, an apology for his

crimes. Divine wisdom may and will cause much good to arise out of the evil which he has committed: for this, my praise is due to God, but none is due to the mad ambition of this relentless man.

On our return, we passed the position of Lord Wellington and his Staff, and then crossed the field to *La Belle Alliance*, a public house, where many relics of the battle are shewn to travellers. Every step of the path which reconducted us to *Mont Saint Jean*, as well as the neighbouring buildings and fields, wear dreadful marks of destructive ravage.

Casting a last glance over the ensanguined field, I said, How widely different is the view, to those which have so often met my enraptured eye, on the banks of the Isis, the Avon, and the Ouse. Traversing the provinces of my native country, in almost every direction, a scene, in any degree resembling that of *Waterloo*, I have not once beheld. And why is a lot assigned *me* in that Heaven-protected land!

"Blest Isle, confess thy God!"

But, if a recollection of British fields, contrasted with those of *Waterloo*, excite my gratitude, the reverse of the contrast must excite commiseration. The armies of the foe,

"—lying, had disclos'd
The ghastly plain: I took a nearer view,
Unseemly to the sight, nor to the smell
Grateful. What loads of mangled flesh and limbs,
(A dismal carnage) bath'd in reeking gore,
Lay weltring on the ground!"

DR. WATTS.

Our Redeemer bitterly wept, even in the distant contempla-

tion of such a scene. Nor shall my heart be steeled to the reflection, that the great mass of the French soldiery entered the awful contest in a state bordering on intoxication; while our own countrymen were marched at dead of night, from scenes (there is too much reason to believe) of riot and debauchery, and fell by crowds the moment they entered the hostile field.

"Thus frenzy dares eternal fate."

An estimate of the woes which this awful contest has inflicted, may, perhaps, be best formed by a reference to that of individuals. I gathered up some French letters. In one of them I read: "Our dear son, you are marching to the field of battle; your departure has plunged both your parents in deep distress. Your leader is, at least, brave; and you *must* fight his battles. May God preserve you, for the sake of your aged father and mother; so we anxiously pray."

In another, I read, "You, and you only, can enable me to support my earthly existence. While you are absent, my only resource is tears." Almost every letter contained a long list of inquiring, anxious friends. The fate of each individual that fell, must have spread misery through a large circle. How great must be the sum!

Are not these fond relatives at this moment reflecting, that the corpse of a son, a brother, or a husband, lies half covered with earth, while a hand or a foot, projecting from the hillock, invites a vulture or a dog to prey on the putrid body. Is

compassion prohibited from entering a field of battle? And may she not venture to look into immortality too? One of my companions found a Bible on the field. I said, "the promises of eternal life which it contains, were, I hope, written on the owner's heart." Hard by, a letter from a pastor of a Baptist church in England, to a pious soldier belonging to his congregation, was gathered up. Its proprietor, it appears, had cherished its consolations in death. O, that all our brave defenders had died thus happy, thus prepared for eternity!

"Bravely *such* meet the deadly shot,
Secure of life above the skies?"

Amid the awful tumult of roaring cannon, the sigh was wafted with acceptance to heaven—"Lord Jesus, receive my spirit."

How forcibly does such a scene call on us to act for God! Of how much worth is religion to a soldier; and how greatly desirable is it, that we should, by aiding the Naval and Military Bible Society, and other similar institutions, become the means of increasing the number of "devout soldiers." How can we better alleviate the woes of man, or serve our country's cause?

As I retired, I determined to subscribe cheerfully to the widows and orphans of the Waterloo sufferers, and more diligently than ever to promote the circulation of Bibles.

Again, I said, "By terrible things in righteousness," God may have answered our missionary prayers. These fine provinces of the Netherlands

may, by this day's dreadful victory, be secured to the dominion of a Protestant sovereign, whose great care it shall be, to diffuse among them the invaluable blessings of that knowledge which leadeth to eternal salvation.

With what vast events, in the present and in future ages, may the decision of one awful day be connected? How altered from that evening is the face of Europe! I follow with prayers the ambitious, the daring, the guilty leader of the Gallic bands.—May God give him repentance, as he did to one who made the streets of Jerusalem to flow with blood! Liberty, to vex the earth with more calamities, may he never more obtain!

Whatever be my share of those privations, or those exertions, that are necessary to sustain the safety and prosperity of my native country, I feel more than ever ready to bear, not only without murmuring, but with gratitude to Him, who has thus far guided Britain through the storm, and who has still, I trust, mercy in store for this highly favoured land.

In a future number, I may, perhaps, indulge myself in some reflections on the state of Society in the Netherlands, which, as I passed through Ostend, Bruges, Ghent, and the neighbouring towns, appeared to be such as must excite, in every benevolent and well-informed mind, the most compassionate wishes on their behalf.

I am,

Sir,

Your's, &c.

J. H.

Oxford, Aug. 9, 1815.

THE
REV. R. HALL'S SPEECH
(Of Leicester)
 TO THE
**BRISTOL AUXILIARY
 BRITISH AND FOREIGN
 SCHOOL SOCIETY.**

AFTER stating, that, as a non-resident, he should not have taken part in the discussion, if he had not been particularly solicited by a deputation of the friends of the society; he proceeded by noticing, that we generally found the population of despotic states in ignorance; that ignorance was the fruitful parent of vice; that the prosperity of this society had his ardent prayers, for its object was the diffusion of knowledge. Whatever tended to improve the reason, must raise the species in the scale of being. A nation, that professed an inspired revelation, must appreciate the necessity of teaching to read. If we attended to the dictates of divine truth, we discovered, that the poor were committed to our care, and that they had claims upon us for their comfort and instruction. It had been remarked, that, by extending education, we should, at the same time, increase profligacy: but the union was unnatural. By circulating knowledge, we enabled the poor to act a more noble and virtuous part; we elevated their minds above the pressure of poverty, and the pains of disease. By instructing them, we sweetened the toils of life, and consoled their minds under the burdens and difficulties which they were called to

bear; and we improved their morals at the same time that we secured their obedience. By learning them to read, we regulated their passions and increased their enjoyments; we enabled them, in their seclusions from the world, to explore the pages of unerring truth, "whereby they might become wise unto salvation."

The system of national education had been thought impracticable, and to be one of those magnificent chimeras which amused mankind. But the mechanism of Mr. Lancaster's plan seemed not only well calculated to facilitate the progress of instruction, but to become universal in its application. Its expenses, contrasted with other modes of instruction, were comparatively insignificant, and, on trial, would be found to be as useful in its nature, as magnificent in its effects.

Amongst the objections to Mr. Lancaster's plan, he would notice one, which escaped the observation of a gentleman who had preceded him. It had been said, that a violent emulation was likely to be excited, unfavourable to the welfare and peace of society; this he allowed might not be the brightest motive of action; but what could supersede the use of one of the most active principles of our nature. Was not this principle continually operating in most of the concerns of life, not only without censure, but with commendation; and could it be supposed, even in private schools, limited to small numbers, that the talents of young people could be so nicely ba-

lanced, that this stimulating principle could lie concealed? We contradicted experience to act without emulation. If we took away emulation, we must next put away the sense of shame, which produced, on the youthful mind, nearly the same effects as admiration, and we must stimulate only by the fear of corporeal punishment, which was the lowest of all motives. The principle of emulation had been beneficial, not only to individuals, but to societies. One society had excited the jealousy of another, and their rivalry, not always perhaps pure in the motive, had produced general good, and called forth the energies of each. Their different merits had promoted investigations, which had terminated in the strengthening of both societies, and in eliciting the means of more extensive operations to enlighten and bless mankind. We found, in the divine records, St. Paul exhorting the Corinthians to *emulate* the Macedonians, "whose deep poverty abounded unto the riches of their liberality;" and, in his epistle to the Romans, he says, "If by any means I may provoke to *emulation* them which are my flesh, and might save some of them." This principle was so strongly implanted in the human mind, and so frequently sanctioned by divine revelation, that it ought not hastily or universally to be condemned. The objection to elevate the minds of the lower orders of society, was an unworthy principle. Education, in the hands of a few, created pride and intolerance; but,

when it became general, those passions were mitigated and suppressed. It needed not be feared, that the different classes in society would press too closely on each other. As the opulent could always command more time, and embrace greater advantage, in proportion to their opulence, to raise them above the lower orders, whose time must necessarily be spent in procuring the necessities of life; so, by the universal diffusion of knowledge, society would be more harmonised, its whole edifice be raised and improved, whilst the relative position of each part would remain unchanged. And it was certainly preferable, that society should be in a state of gradual improvement, than one part should remain in ignorance to foster pride and superiority in the other. Without casting any reflections on other societies, he thought this, in justice, was the only one, that merited the name of *National*; that which embraced the majority of the nation. He could not but designate its rival by a figure of speech we called *catachresis*; or the abuse of a trope, when the words are too far wrested from their native signification. To apply this metaphor to the minority was an *ellipsis*—a society tending to divide the nation; the deficiency or disjointed part of which was to be supplied by the imagination—an *ellipsis*, he apprehended not easily to be filled up. In his opinion, instruction should precede choice. This institution most admirably combined with others, and might be extended

to all nations; whilst one society presented the casket of divine truth, this presented the key to unlock those treasures. It run in a parallel line with the Bible Society, never touching, but keeping at a majestic distance; moving, as it was to be hoped, in harmony, till the ages of time should be swallowed up in eternity. By educating the poor, we should make them better subjects; more obedient to the laws: and increase the welfare of society at large. In the political world, we had latterly seen nations convulsed; we had beheld the degradation of all that was great, and the elevation of all that was obscure; society had trembled at its very base. What was better calculated to give solidity to the fabric of society, than making the foundation secure? What so calculated to prevent a people from being infected with the vices of other nations, as teaching them to value the privileges of their own? The lower class of society was the basis and strength of all states. In it were found the germ of all revolutions, and the moral state of its character gave the complexion to all its political changes. How necessary, therefore, to raise a people from ignorance, and bind them to us by gratitude. In doing this, we strengthened the whole edifice; but, regarding only the higher parts of the building without securing the foundation, the whole might be overturned. We had also, the authority of scripture for saying, that "for the soul to be without knowledge is not good."

THE
DUTY OF CHRISTIANS
TO
VISIT THE SICK.

AMONG the various duties which the religion of Jesus imposes upon its professing servants, there are few, if any, more important, or more neglected, than that of visiting the sick and the afflicted; and, while its importance cannot easily be disputed, its neglect may be but too easily accounted for, since there is something in the very constitution of our natures, that renders us averse to scenes of sorrow and distress, and which is too often increased by the very means that ought to excite our sympathy, and raise our commiseration to the highest possible degree; and, it is to be feared, that in exact proportion as the bounties of Providence are bestowed upon us, we grow indifferent and thoughtless to the sufferings and privations of others.

Actions, however in themselves virtually good, can only be justly supposed to proceed from motives produced and imparted by the Fountain of goodness itself.

On this account, we do not expect to find a corrupt tree bearing good fruit; or the carnal mind, which is enmity against God, glowing with a generous zeal and disinterested affection for the best interests of our fellow men. But while, on the other hand, a good tree will necessarily bear good fruit, it is the bounden duty and professed delight of the disciples

of Jesus to imitate his example, who went about doing good; to them we are entitled to look for works of faith, and labours of love, as the best external evidence of heirship with Christ, and devotedness of heart to God; and great indeed will be the confusion and dismay of those, who, at the judgment of the great day, shall be addressed by some obscure and suffering, but nevertheless sincere and humble follower of the Lamb, in the pathetic strains of the Redeemer: "I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not:" while gratitude, wonder, and transport, will fill the breasts of those who shall hear others testify, "I was an hungred, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and in prison, and ye came unto me." Then shall the Judge pronounce, in presence of an assembled world, "Inasmuch as ye did it unto the least of these, my little ones, ye did it unto me." Who is there, then, among the goodly number of those who have named the name of Christ, and avowed themselves disciples of the cross, that does not feel the importance of the admonition, "Whatsoever thine hand findeth to do, do it with all thy might?" For this purpose, we do well to consider our obligations to the duty in question, and the encouragements it affords. Our obligations may be supposed to spring from the bounties of

Providence, the blessings of grace, the example of Christ, and the value of the immortal soul.

The bounties of Providence have, indeed, a strong claim upon our gratitude; while that gratitude is not worth the name, that does not stimulate to exertion, and manifest itself by an anxious regard for the honour and interests of the great and bounteous Giver. And have we received from the hand of him who giveth to all men liberally, a thousand daily and repeated mercies? Has our bread been given us, and our water sure; and has the God of our mercies, in a variety of instances, prevented us from ills, both seen and unseen; and shall we not be constrained to exclaim, "What can I render unto the Lord for all his benefits towards me?" while we shall cheerfully obey the dictates of conscience, and the suggestions of sympathy, with regard to those from whom many of our comforts are withheld, not from any superior worthiness in us, or greater sinfulness in them; but rather to afford us an opportunity of manifesting the holy and benevolent effects of the gospel we profess to believe. Does "smiling mercy crown our lives;" and shall we not cheerfully devote a part of that mercy, and reflect its smiles, to mitigate the woes and soothe the sorrows of those around us? And are we unworthy of the least favour we enjoy; and shall we, with unfeeling heart, and with unsparing hands, engross the whole; and, with apathy, deny the smallest tithe of all

our store, to lessen the sum of human misery, or cause the widow's heart to leap for joy? But there are still stronger claims on our benevolent exertions as Christians, arising from the blessings of grace. "Freely ye have received," says our Lord to his disciples, "freely give;" and one would imagine, (did not the lethargic practice of but too many professing Christians prove the contrary,) that souls who could rejoice in being redeemed from the curse of the law, by the unbounded compassion, vicarious sufferings, and unexampled love of the Redeemer, would manifest an inextinguishable ardour for the welfare and salvation of others, to whom this grace was not already given, and who were yet strangers to the covenants of promise; and that the methods of Divine Grace, in their own effectual calling, would lead them to embrace every appointed and suitable means, in endeavouring to snatch the souls of others, as brands, from the eternal burning. Such *should*, indeed, be the practice of all those who love our Lord Jesus Christ in sincerity; add to this the example of Christ, who, forsaking his rightful throne, and veiling his divine glories in the array of sinful flesh, "became sin for us, though he knew no sin, that we might be made the righteousness of God in him;" enduring the contradiction of sinners against himself; submitting to all that sin and malice could suggest; and, finally, closing a life of sorrow and of grief on the accursed cross. Surely if such unexampled love

as this do not melt our hearts to pity, and stimulate our hands to exertions, it is almost vain to add, as an additional incentive, the value of the immortal soul. But this must live for ever, in a state of inconceivable blessedness or everlasting woe; and we do, indeed, possess but little evidence of being called by grace ourselves, if the souls of our fellow-creatures are not precious in our esteem, and their salvation an object of our warmest desire—our unabated efforts, and our fervent prayers. Nor are we so destitute of encouragement in a work so glorious as unbelief would suggest, or our own deceitful hearts believe; and this, we presume, will appear, if we consider our duty as Christians; and this ought ever to be sufficient to inspire us in the execution of every good word and work; and, if a divine success attend our efforts, it will have a happy tendency to heighten our joys, and accelerate our footsteps, in the path of life; and if, on the contrary, we should ever fail in our endeavours to do good, nor ever see the fruits of our labours, it will be an all-sufficient reward, if, at the last great and solemn tribunal, our Saviour and our Judge shall say, with reference thereto, "It was good that it was in thine heart." But we should, also, remember for our encouragement, the almighty power and grace of God. When Jehovah is resolved to work, who among the sons of men, or legions of infernal spirits, can let or hinder? Surely none; nor is extensive wealth, or splendid talents, or

profound research, necessary to accomplish the designs of him who could raise up a company of poor and illiterate fishermen, to lay the foundation of his kingdom, and evangelize the world. Consider this, my friends, and be not discouraged by a sense of your weakness, your unworthiness, or your fears. Call up to recollection, also, instances of marked success; and surely there are few that bear the Christian name, that have not seen, or heard, or read, of numberless instances, where the meanest and most unlikely means have been productive of the most important ends; while increasing wonder will, doubtless, be excited in the celestial world, by the recital of the various ways in which our God is pleased to bring his wandering sheep within his fold. Consider, lastly, the promises of scripture: "Whosoever," saith our divine and compassionate Redeemer, "shall give a cup of cold water to a disciple in my name, shall in no wise lose his reward;" and, "whoso," says the apostle James, by the inspiration of the same gracious Saviour, "shall convert a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." E. D.

OUTLINES

OF

MR. BIRT'S

MISSIONARY SERMON,

Delivered at Zion Chapel, in June last.

MR. BIRT took his text from Eph. iv. 13. "Till we all come into the unity of the faith."

The substitution of *INTO the unity*, for, *IN the unity*, he thought, would be fully justified by an examination of the text, or by a reference to its marginal reading.

He observed, that the apostle is admonishing the Ephesians to union, by various reasons,—some of them, on account of their oneness, bear directly on the point, and those, which are in themselves diversified, have, in their design and operations, the same tendency.

Our Lord having, by his incarnation, labours, and death, laid the foundation of his kingdom, received in his exaltation, gifts for men; and to maintain, extend, and perfect his empire, he gave, first, extraordinary; and then ordinary ministers, and these will be continued as workers together with him in the ingathering and edification of the church, "till we all come INTO the unity of the faith."

He considered the whole verse as an amplification of the subject contained in his text; and proposed to shew what it is to "come into the unity of the faith;" who will arrive at this state; and to fix on the period when it will be accomplished.

In shewing what it is to "come into the unity of the faith," he observed, that by *the faith* he understood the word or system of faith—"the faith once delivered to the saints." He supposes a previous commencement and progression; coming *into its unity* is the consummation. This led him to speak of the perfection of the faith, its adaptation to men, and its rela-

tion to the Saviour, as the high and complete standard to which God will raise his people; the form of doctrine, a mould, into which the disciples are all delivered, and from which, the whole church will receive the full impression and likeness of the Son of God.

As the faith is a system of knowledge, coming into its unity, supposes a perfect agreement between our ideas and its truth and doctrines. "Now we see through a glass darkly, but then face to face. Now we know in part; but then shall we know even as also we are known." We shall then come into the unity of the knowledge of the Son of God, for we shall see him as he is.

As the faith possesses a distinct and peculiar spirit, to come into its unity, it will be necessary for our dispositions to be in perfect conformity to the spirit exemplified and inculcated in the gospel—for the same mind to be in us which was in Christ Jesus—to become perfect men.

The faith being an exhibition of the will of God, to come into its unity supposes such a supreme respect for his authority, and perfect compliance with his commands, as to render our conduct an exact counterpart of the divine prescriptions. "There shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him."

The faith being a system of the most supreme blessings, combining all the best interests of men with the highest glories of God, to come into its unity

supposes the full accomplishment of its many great and precious promises, so that our persons and circumstances shall be a complete illustration of divine promise. Then we shall come to: "the measure of the stature of the fulness of Christ." We shall be "conformed to the image of the Son of God;" and the church will evidently be "the fulness of him that filleth all in all."

Having compared this state of blessedness with the glories of the world, he proceeded to point out the persons who will arrive at this consummation. We are directed to them by the word of God, in a great variety of particulars, but all of them in relation to the faith. They are partakers of the grace revealed in it. They have known, received, trusted, obeyed, and loved the faith. They have been interested in its cause, fought its battles, experienced its gracious supports, and expected its high rewards. All these will come together into its unity, though here they have been separated by the ages of time, by seas and continents, by different languages and manners, by various imperfections, sects, and parties. In the present state, they have all had a common relation and sympathy of spirit, in the faith; and, ultimately, they shall, all of them, with inexpressible affection and joy, meet in its unity.

In attending to the period of this consummation, he observed, that there is not any past time that has an appearance of it: that we are not yet arrived at it; that the latter day

glory does not promise it; and, that the present state of heaven does not contain it. This supreme blessedness is reserved for the day of the resurrection, when our Lord Jesus shall come to be glorified in his saints, and to be admired in all them that believe. The patriarchs will wait for their youngest brethren in the faith; and, on that auspicious day, the whole and long-separated family shall meet their glorious Head, and each other, and by him be introduced and welcomed "into the unity of the faith." "He shall see of the travail of his soul," and say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "And so shall we be for ever with the Lord."

The improvement was by observations, on the perfection, the immense value, and the vast importance of the word of God: on the extent of our obligations to give all possible countenance and energy to the exertions which are now made to translate, to disperse, and publish their blessed system of faith: on the duty of ministers to respect the perfection, the adaptation and sufficiency of the faith; to preach it only and fully; and on the great concern they should possess and manifest to bring their hearers to it, to connect them with it, and to build them on it: on the fallacy of expecting the end, but by the use of the means; and enforced the great necessity and importance of an immediate commencement in the faith by observing, that repentance, be-

lief, and conversion, are as essential to the system as glorification. On the tendency of the subject to excite mutual kindness, forbearance, and assistance, whilst we are progressing in the faith, through the imperfections and trials of the present state, and to teach us, with ardent desire, to be "looking for, and hastening to the coming of the day of God," when we shall "all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

BRIEF MEMOIR

OF

E. W. HARLAND,

WHO WAS EXECUTED FOR FORGERY
IN THE OLD BAILEY,

July 27th, 1815.

E. W. HARLAND, from a child, had been accustomed to read the scriptures, and sit under an evangelical ministry. By these means he became acquainted with the leading truths of the gospel, but never was a member of any Christian church. Before his apprehension, he was not considered a renewed man. Unhappily for himself, he possessed a proud, ambitious disposition, that induced him to make appearances far above his circumstances, by which he was involved in debt. From this state of embarrassment, he was led to extricate himself by criminal means; and thus was verified the language of Solo-

mon: "Pride goeth before destruction, and a haughty spirit before a fall." Doubtless many recollect the late circulation of fictitious notes, resembling those of the Bank of England, but, with this difference, instead of, "I promise to pay the bearer one pound," it was "one penny." He first exercised his genius in making a note like these. His next attempt was to make a one pound Bank of England note, which he completely effected, and then proceeded to make one of two pounds, and, afterwards, one of five pounds. Thus we observe the progress of sin; it is, generally, small in its beginnings, rapid in its growth, but awful in its consummation. When he had passed the notes, his mind was filled with horror at his own wicked and dangerous practices; and he resolved that he would never make another; but this resolution was overcome by the sinful propensity of his heart, and he persevered in transgression until his iniquity found him out. On the 1st of March he was seized on suspicion of forgery. Immediately afterwards, he requested a magistrate to receive from him a full confession of his crimes, to be sent to his prosecutors. This disclosure relieved his mind from an intolerable burden, and, from his apprehension till his death, he never denied or concealed his guilt; nor did he offer the least extenuation of it, but, on the contrary, aggravated it to the utmost. To a friend, who saw him at the police office, he said, "Do pray for me, that God may give me a

broken and a penitent heart." This was spoken in so affecting a manner, as to excite a hope, that a divine impression was made on his mind. During the early part of his confinement, his mental agony was indescribably great. Many portions of holy writ which he had read; many faithful sermons which he had heard, with the remonstrances of his own conscience, rushed into his mind, and produced deep despondency. As he had, formerly, so evidently turned a deaf ear to the voice of the Lord, he was justly apprehensive that God, in his wrath, would say unto him, "Because I have called, and you have refused, you have set at nought all my council, and would none of my reproof: I also will laugh at your calamity," &c. Prov. i. 24—31. In this state of distressing fear, the case of Manasseh afforded him a degree of hope. Manasseh, like himself, had received religious instructions, but afterwards committed grievous sins, for which he was ultimately bound in fetters; and, though he had not previously sought the Lord, yet, *even then*, God was intreated of him. He also found encouragement from 1 John, i. 7, "The blood of Jesus Christ cleanseth us from all sin." When he was arraigned at the bar, he was determined not to aggravate his crime by falsehood, therefore he pleaded *guilty*; which prevented any trial, and he received judgment of death on his own confession. In the cells of Newgate, he was regularly visited by several evangelical ministers, who al-

ways found him in a *very serious* frame of mind. In this state, he readily received the humbling truths of the gospel, and seemed deeply to lament the depravity of his own heart. The crime, for which he suffered, was not the only object of his painful remembrance, but the whole of his conduct in life appeared to pass in review, and overwhelm his soul with grief. Hence he became as conspicuous for *humility* as he had formerly been for ambition and pride. Though he fully believed the consolatory truths of the gospel, as applied to real penitents, he retained a constant fear that he was not of that number. When he was reminded of the fulness and freeness of redemption by Jesus Christ; the nature of his promises, and God's willingness, through him, to receive the chief of sinners, he shook his head, and replied, "I know it is all true, but *I* cannot lay hold of it; I want to feel an application of divine truths to my own mind." Pardon through the *precious blood of Christ*, and that salvation which is *wholly of GRACE*, were the only grounds of his hope, and he was earnestly concerned to bear the Saviour's moral image. Feeling, as he did, the awful prevalence and dreadful effects of sin, he took a particular pleasure in contemplating the Lord Jesus as a complete Saviour; one who could save him to the uttermost. Christ, and Christ alone, was the refuge of his soul. By repeated conversations on these important subjects, his mind gradually in-

creased in knowledge of divine things, and his hope of salvation was strengthened; but his hopes were generally mingled with fears, and, to the last hour of his life, he retained a jealousy lest he should deceive himself, and come short of eternal happiness.

During the five months of his imprisonment, *his conduct was uniformly consistent*; and though he separated himself from those prisoners whose behaviour was unbecoming their awful situation, he used every means of impressing upon the minds of all, the absolute necessity and vast importance of true religion. In one instance, *at least*, these endeavours were apparently successful, and we hope it will form an interesting article in a future number. But he felt the greatest interest in his own relatives, whose eternal welfare occupied his most serious attention. His *HABITUAL seriousness* led him to reprove, even the smiles of his fellow-prisoners. He was at *no* time the subject of *great* joy, but seemed almost afraid of receiving consolation, *even* from the promises of God. On one occasion, when he felt his mind more supported than usual, he said: "I am afraid I am too comfortable, and think my former distress the best evidence of grace." He would also frequently say: "It would ill become me, *particularly me*, to be seen triumphing: all I seek, and hope, is, to live and die a weeping penitent at the foot of the cross."

We have reason to believe that, in his cell, much of his

time was spent in fervent prayer. He said: "I find it best with me when I can have communion with God."

Two days before he suffered, his friends met for prayer in the condemned room in Newgate. After five ministers had severally prayed, Harland knelt down, and offered his fervent and solemn supplication to the Father of mercies. His manner was peculiarly affecting and impressive. On the following afternoon, they met again for the same purpose. These were seasons of remarkable solemnity; every heart appeared deeply affected, and every mind devoutly engaged with God. His relatives now, (painful task!) took their final farewell,—a touching scene. Claspings the hand of one, he said, "When you see my wife, let all your conversation be about Christ." To a friend;—"pray for me that I may not be deceived."

At ten o'clock that evening, a minister and another friend came to spend the night with him. As soon as the cell door was locked, he expressed a wish to pray. They knelt down, and he poured out his soul to God in a very feeling and fervent manner, and appeared to hold intimate communion with heaven. He rose from his knees with a *more comfortable assurance* of an interest in Christ Jesus than he had previously possessed, and, at the same time, exclaimed,—*"Blessed be God for this opportunity: I feel he is with me."* Soon afterwards, *contrary to all his former feelings*, he proposed a hymn, and selected the following:

"When I can read my title clear," &c.

During the night, he frequently wrestled most powerfully with God in prayer, confessing his own sins, and pleading the exceeding great and precious promises of the gospel, besides uniting with his friends in various and successive acts of devotion, often repeating:

"O for an overcoming faith
To cheer my dying hours,
To triumph o'er the monster death,
With all his frightful powers!"

In the last hour, several ministers were admitted to be with him. They found him, still cleaving to the Saviour, and trusting in him for present support, and future happiness: after a little interesting conversation, he was requested to engage in prayer with his friends. At this time, he confessed his highly-aggravated sins, and, adverting to his former attendance at the house of God, begged most affectingly, that the Lord would pardon the injury that his wicked conduct had done to the cause of Christ. He also besought God, most earnestly, to search and try his heart, that, if he had been deceiving himself until that hour, Christ would, even then, come and take full possession of his soul. And, with great fervour, pleaded that gracious promise, which had often encouraged his mind; "Him that cometh to me, I will in nowise cast out." He afterwards appeared in a state of pleasing serenity, and united with his friends in presenting the following prayer to God, in very solemn sounds: (Old 100th.)

Free me from death's terrific gloom,
And all the guilt which shrouds the tomb;
Heighten my joys, support my head,
Before I sink among the dead.

May death conclude my toils and tears,
May death destroy my sins and fears,
May death through Jesus be my friend,
May death be life, when life shall end.

Crown my last moments with thy power,
The latest, in my latest hour;
Then to the raptured heights I soar,
Where sin and death are known no more.
Rippon's Selection, Hymn 551, 2d part.

When the ordinary, announced the arrival of the sheriffs, Harland lifted his hands and eyes, saying: "Lord Jesus remember *me*, now thou art in thy kingdom:" adding "my soul is open to receive Christ," Rev. iii. 20; and, turning to his friends, he said, "I am very happy." With a mind, supported by the grace of Christ, he proceeded to the scaffold, which he ascended with a firm step, and then offered his last prayer, in a very audible voice, saying: "Lord Jesus, thou didst once hear the prayer, and forgive the sins of a dying thief!! hear *my* prayer, and forgive *my* sins, now thou art in thy kingdom. Lord Jesus, art thou not exalted as a *Saviour*! Oh! save *me*, a *wretched sinner*! didst thou not say, when on earth, '*him*, that cometh to me, I will in nowise cast out,' Lord, *I* come to thee, now receive me to thyself——"

--- The drop fell. ---

Truly, "sin, when it is finished, bringeth forth death."

Thus terminated the life of E. W. Harland, in the thirtieth year of his age. He was a young man of pleasing appearance, and extraordinary endowments of mind; and previous to the commission of the crime,

for which he suffered, had borne a good character. But his transgression, brought an ignominious death upon himself, shame upon his relatives and friends, and involved his family (consisting of an afflicted wife, in a state of pregnancy, and two young children) in the utmost distress.

It is hoped, that this awful case, will produce a due effect on the minds of all who read it, and that *youth*, in particular, will watch against pride—a worldly spirit—and the first appearance of evil, for, "Behold, how great a matter a *little* fire kindleth." Remember who hath said: "*God resisteth* the proud, but giveth grace unto the humble." "Those that walk in pride, he is able to abase."

JOS. BROOKSBANK,
T. VASEY,
A. AUSTIN,
T. WOOD.

The above-named ministers, also, particularly recommend the affecting, and very distressed case of Mrs. Harland, to the kind attention of every humane person. See the Cover.

ANECDOTE

OR

COLONEL GARDINER.

It is said Colonel Gardiner always gave up two hours in a morning to the word of God and prayer. He determined that nothing should rob him of his precious time for devotion; if his regiment had to march at six, he rose at four; if he had to march at four, he rose at two.

Miscellanies.

The Bishop of St. David's on the British and Foreign Bible Society, and on Mr. Norris's Attack upon that Institution; as contained in his Work, entitled, "The Bible, and nothing but the Bible, the Religion of the Church of England," and extracted from Mr. Dealtry's Vindication of the Bible Society from the Aspersions of Mr. Norris.

I HAVE declined a topic, to which the *general* subject of my tract, and the obligation of a former promise, invited me—the vindication of the Bible Society, from what I hold to be a most unjustifiable attack, by the Rev. H. Norris. The *immediate* purpose of these pages occupied me too fully to allow me to enter on a subject which deserved a larger consideration than I could here give it. I cannot, however, dismiss this tract to the public, without, in some degree, acquitting myself of my promise. The work alluded to is, indeed, so destitute of the demonstration which it professes to give, so defective in its premises, so inconclusive in its inferences, and so reprehensible in its calumnies, respecting the Church Members of the Society, that I might leave it to its own refutation, and spare myself the trouble of making any reference to it, if I was not desirous of obviating two objections, which are frequently brought against the principle of the Bible Society, *viz.* that it is founded on a systematic rejection of the Common Prayer Book, and that the universal distribution of the Bible supersedes the regular ministry of the church, or (as it sometimes expressed) “discards the ministry from the word.”

The members of the Bible Society ought to be better judges than others, who do not belong to it, upon what principle the Society is founded, and upon what principle they act. The rejection of the Common Prayer Book never could come within the view of the Society. And this will be the more obvious, if we bear in mind the general objects of the Society for promoting Christian Knowledge. That ancient and venerable Society distributes Bibles, Prayer Books, and other religious tracts, that are in conformity with the doctrine and government of the established church. It would be desirable, if the whole Christian community of these dominions could be united in forwarding these plans. But it was obviously impossible, that the dissenting part of the public should co-operate in all the objects of the Society. Nor, indeed, would it have been consistent with its constitution to admit such associates. But, in the distribution of the Bible, the first and great object of the Society, all Christians could concur without being members. This first principle of the Society for promoting Christian Knowledge, is the ground of the Bible Society, and has succeeded beyond all calculation or hope. It is a principle which militates against no form of church government: it neither advocates nor interferes with any peculiar interpretations of scripture: it accepts the scripture as its own interpreter. But it rejects nothing, it undervalues nothing, it discourages nothing that can serve to explain the scriptures.

it proceeds on the principle of the authorized version, and distributes the Bible without note or comment; but it does more: it upholds the authority of that version by confining itself to it. With the first great principle of the Society for promoting Christian Knowledge, it co-operates most powerfully: it promotes Christian knowledge, by distributing the pure word of God to an infinitely greater extent, both at home and abroad, than could have been done by any society, not acting upon the *single* principle of distributing the Bible.

The Bible Society does not profess to sell the Common Prayer Book: it was impossible that all Christians should concur in such a purpose. But, by not selling the Prayer Book, it no more rejects it, than it rejects the Homilies. Before the publication of the version of King James's translators the authorized versions were usually accompanied with notes. Erasmus's Paraphrase was ordered to be kept in churches. But the omission of notes, by king James's translators, was not a rejection or reprobation of notes and comments; nor was the discontinuance of Erasmus's Paraphrase, a censure on the Paraphrase.

The objection, that the universal distribution of the Bible supersedes the regular ministry of the church, is, I am persuaded, the very reverse of the fact. Our reformers had certainly no such apprehension.

EDINBURGH

BIBLE SOCIETY.

THE sixth Annual Meeting of this Society was held, May 30, in the Assembly Rooms, George-street;

R. Hepburn, Esq. of Clarkington, one of the vice-presidents, in the chair. The report of the committee was read by the Rev. James Peddie, one of the secretaries; from which it appeared, that the following donations had been voted during the past year, *viz.*

	L.
British and Foreign Bible Society . . .	1700
Oriental Translations of Sacred Scripture . . .	300
Naval and Military Bible Society . . .	50
Hibernian Sunday School Society . . .	50
Hibernian Society of London . . .	50
Society for Native Irish Circulating Schools . . .	50
Society for Gaelic ditto . . .	50

The four last-mentioned sums were voted, to further the circulation of the English, Irish, and Gaelic Scriptures, through the medium of these schools. The above donations, being 2250*l.* are independent of the sum paid in the course of the year, on account of Bibles and Testaments for distribution in Scotland, which has not been less than 983*l.* 4*s.* 6*d.* Among the receipts, the annual subscriptions, donations, and collections, amounted to above 550*l.* And it appeared, by this report, that there had been received, since last annual meeting, 105 donations from 59 distinct auxiliary societies, amounting to 2419*l.* 10*½d.* *viz.* 875*l.* 17*s.* from those in Edinburgh, and 1543*l.* 3*s.* 10*½d.* from those in the country.

The total amount of the Society's donations, since its commencement, was stated to be above 8900*l.* sterling, *viz.*

	L. s.
Brit. and For. Bible Soc. 27 donations . . .	6050 0
Orient. Translations at Serampore, 5 ditto . . .	1200 0
Hibernian Bible Society . . . 5 ditto . . .	600 0
Naval and Military Bible Society, 4 ditto . . .	250 0
Evangelical Society of Stockholm . . .	100 0
Printing the Book of Psalms in German . . .	50 0
Hibernian Sund. School Soc. for Scriptures . . .	50 0
Hibernian Society of London . . . for ditto . . .	50 0
Soc. for Gaelic Circulat. Schools, for ditto . . .	50 0
Society for Native Irish ditto . . . for ditto . . .	50 0
Donations of Bibles and Testaments, in a variety of languages, chiefly English . . .	451 9

£ 8901 9

MUNGO PARK

GIVING

COPIES OF THE NEW TESTAMENT

TO THE MAHOMETANS.

MUNGO PARK's last mission to the interior of Africa, was undertaken in 1805. The biographer of this celebrated man informs us, that "we must be content to remain in ignorance of the precise circumstances of his melancholy fate. But that he was attacked by the natives, on his voyage, from Sansanding, eastward; that he was overpowered by numbers, and that he perished on his passage down the Niger, cannot reasonably be doubted." — *Life of Park*, p. 86.

In a letter to Earl Camden, dated November 17th, 1805, he says, "I am sorry to say, that of forty-four Europeans, who left the Gambia in perfect health, five only are at present alive, viz. three soldiers (one deranged in his mind,) Lieut. Martyn, and myself. My dear friend, Mr. Anderson, and likewise Mr. Scott, are both dead; but though all the Europeans who are with me should die, and though I were myself half dead, I would still persevere; and, if I could not succeed in the object of my journey, I would, at last, die on the Niger." P. 80.

The following extracts will gratify those who are anxious to have the scriptures circulated:

1805. June 4. "Baniserile is a Mahometan town. The chief man, Fodi Brabeima, is one of the most friendly men I have met with. I gave him a copy of the New Testament, in Arabic, with which he seemed very much pleased.

June 11. "Went, in the afternoon, to see a brother of Karfa Taurai. He had a very large

collection of Arabic books; and I made him quite happy by adding an Arabic New Testament to the number."

June 16. "Just as the people and asses were gone, the good old schoolmaster, whom I mentioned in my former travels,* came up. Gave the schoolmaster five bars of scarlet, one bar zaloolo, (fowling-piece,) ten bars of beads, fourteen of amber, and two dollars, which made him completely happy. I likewise gave him an Arabic New Testament, which he promised to read with attention."

It is very pleasing to observe, that he was so willing to give, and that the Mahometans of Africa were so willing to receive, the Book of Life! May a host of men arise, with Mungo Park's zeal and perseverance, to labour in a better cause.

Stepney.

W. N.

* See Park's Travels, p. 257.

QUERIES TO THE DEIST.

MR. EDITOR,

BEING, very lately, in company with a young gentleman, son of a pious and able minister, of your denomination, deceased, it was with considerable regret I observed, that he had received impressions unfavourable to religion, and adopted, in its stead, the more fashionable dogmas of deism.

Being informed, that my young friend was intimate with, and frequently visited, the well-known Peter Pindar, I conceived myself no longer at a loss to account for these impressions. My object, therefore, in requesting a place in your Magazine for the following queries, is, that it may, if possible, excite in the mind of the

person alluded to, and others, a serious inquiry into the nature and tendency of the erroneous opinions he has so unhappily imbibed.

I am, Sir, &c.

Query 1. Can it be inconsistent with the notion we entertain of a Divine Being, that he should make a revelation of himself to his creatures?

2. Is the study of nature sufficient, of itself, to guide us in our moral conduct, and to influence us in our pursuit after happiness?

3. If there be a God, and we be his dependents, is it not a fair and reasonable deduction, that he has made his will known, and that he has established laws for our regulation?

4. What could have influenced the prophets to declare, "Thus saith the Lord," if they had not been thus commissioned to speak; and when, by that *declaration*, they put their own lives to stake; as was the case with Jeremiah, Daniel, and others?

5. Are the historical facts, related in the Old, with the miracles recorded in the New Testament, void of foundation? If so, how is it that heathen writers, in the earliest ages, vouched for their authenticity?

6. By what influence has divine revelation obtained such extended acceptance? and, can it be attributed either to priestcraft or ignorance?

7. If, according to your opinion, there can be no divine revelation, what was it, but the most powerful conviction of its reality, that enabled the wisest and best of men to die in its defence?

8. Did there ever exist a deist, who voluntarily surrendered his life, rather than relinquish his religion?

9. Does not deism, in its moral effects, tend to relax the bonds

of civil society, and to sap the foundation of any well-regulated government?

10. Are the Jews rejected and derided for their incredulity?—On how much worse ground stands the deist?

11. In sickness, and in the solemn hour of death, whence will you derive support and consolation?

And, finally, may not the Christian, when placed under those circumstances, experience *much more* than you?

SUMMARY VIEW

OF THE

EXTENT AND POPULATION

OF THE EARTH.

Extracted from the new Edition of that useful and valuable Work,

LAVOISNE'S

HISTORICAL AND GEOGRAPHICAL

ATLAS.

EUROPE.

	Square Miles.	Population.
Great Britain	77,244	12,598,297
Ireland	27,457	3,453,420
France (with its accessions)	96,000	38,000,000
Italy (including Sicily and Sardinia)	71,290	14,904,000
Spain	72,000	10,340,000
Portugal	15,000	2,588,470
Germany	200,000	25,000,000
Hungary and Gallicia	59,500	14,250,000
Holland	9,400	2,633,070
Denmark, Norway, and Iceland	170,664	2,148,438
Sweden and Finland	210,000	2,977,345
Pomerania and Rugen	1,440	110,000
Russia	630,000	33,000,000
Turkey	182,560	8,000,000
	1,630,781	169,483,040

ASIA.

Turkey	470,400	8,000,000
Arabia	700,000	16,000,000
Persia	800,000	15,000,000
Hindoostan	870,910	110,000,000
India, beyond the Ganges	741,500	25,000,000
China	1,297,999	333,000,000
Thibet, &c.	829,350	10,000,000
Tartary, Independent	600,000	8,000,000
Ditto, Russian	350,000	2,500,000
Siberia	3,720,000	7,300,000
	10,380,159	534,800,000

AFRICA	8,576,208	94,000,000
AMERICA	9,153,762	63,200,000
Islands in various parts of the globe	1,500,000	2,600,000

Obituary.

Extract from the Appendix to the Third Report of the East London Auxiliary Bible Society.

GOLAM ALLI, a Lascar, (born at Chawker, in Bengal), was taught to profess the Mahometan religion; but, like the greater part of the Lascars, who navigate the East-India ships to this country, he was ignorant of the contents of the Koran; yet he professed to believe, that his obedience to the precepts of the Koran, entitled him to Paradise. He came to this country in 1813, on board the East India country ship, Java, Capt. Dennison, in the capacity of clerk to Serung Ramsammee, who died on the voyage to England. The Lascar and Chinese committee of the London Missionary Society engaged him to teach the Bengalee language, and, in this undertaking, he was indefatigable.—Not long after forming this engagement, he left the place where his countrymen dwell, in the neighbourhood of the metropolis, and accepted free lodging with persons whom he was teaching Bengalee, and with them he united in family worship. Here he copied out the whole of St. John's Gospel in Bengalee, which, with other books, had been procured from the missionaries at Serampore. The Lascars were assembled, at different times, in various places of worship, where Golam Alli and his pupils read the word of God in a language they all understood. There were 300 Lascars at one time; and the whole, in the course of that year, who heard him read, amounted to upwards of 800. When Ne-

vargi (another Lascar) hesitated to unite with him in public readings, for fear of offending Mahomet, he said, "*I know nothing of prophet, nor what Koran say—What good prophet do for any body?—What good prophet do for me?*"—But, alas! Golam Alli still embraced opportunities for gratifying the lusts of depraved nature, and would associate with his countrymen in their abominable deeds. To draw off his mind from this course, he was prevailed on to learn to read and write English; and, at length, the English New Testament was put into his hands. The miracles of the Saviour, recorded by St. John, first arrested his attention. He was, for some time, confounded by the history of them; but afterwards confessed, that Jesus was none other than the Son of God. The account of our Lord's conversation with Nicodemus, made a lasting impression upon him; but, when he came to the 6th chapter of St. John, all his thoughts were occupied with it fully; and, for some weeks, he scarcely read any other portion of Scripture, or talked on any other subject. He now began to speak to his countrymen of the Saviour.—"*Mahomet,*" said he, "*fight and kill,—Jesus Christ no fight—no kill.—Jesus Christ love, pity, and do good to all men.*"

About this time, he chose to sit under the ministry of the Rev. Thomas Williams, an independent minister, in Ratcliffe; and, during the ten or eleven months which he lived after this, he satisfied all who knew him, that he was not a forgetful bearer. He now no

longer sought, but shunned, the company of his old companions in sin; and, when any of them came to see him, he always had the scriptures, and his Bengalee hymn-book, at hand, which he read to them. At one period, scarcely a day passed without several of his countrymen visiting him, to hear of the Christian books, and what Golam Alli had to say. During the last winter, from fifteen to twenty Portuguese Lascars regularly met, three times a-week, for divine worship, in the house where he lodged; and he generally had something to say of the mercy and love of our Lord Jesus Christ, in living and dying for poor sinners. The Portuguese said, it was quite a new thing to them to hear a mussulman speak of Christianity.

The Lascar and Chinese committee now anticipated the pleasure of seeing this man stand up, in the midst of the multitude of his countrymen to preach Christ, but in this they were to be disappointed. Consumptive symptoms appeared; but nothing could deter him from his work while his strength permitted. In the early part of the present year, Golam Alli requested to be baptized, and to partake of the Lord's supper. In April, he renewed his application; and, on the 3d of May, he was baptized, at Rose-lane Meeting-house, in Ratchiffe. In this service, thirty-four short questions were presented to him, to which he gave short answers, which he had himself written. Soon after this, when visiting a pious man in the near prospect of death, he said, pointing to an orange, "*I love orange—it is sweet—but Jesus Christ more sweet.—I love Jesus Christ.*" The dying man inquired why he loved Jesus Christ? and he replied, "*Jesus Christ die for*

me." Being informed, that his own recovery was very improbable, he expressed his pleasure in the prospect of dying, and going to Jesus. To his medical friend he said, "*Your physic, Sir, do me no good—You do me no good—Jesus Christ do me good;*" but he consented to take whatever medicines might be sent him. The Book of Psalms, in English and Bengalee, he seemed very much to enjoy; and, when he was evidently sinking, the last act he performed was, his *placing the English Bible on his breast*, as he lay in bed, and his Bengalee hymn-book on his pillow; and soon after, on the 17th of June, 1815, he died. The last word he uttered, was "*Father!*" with his eyes fixed, looking upward, as if engaged in prayer. His remains were interred, on the 21st of June, in the burying-ground belonging to Rose-lane Meeting; and the Rev. Mr. Williams preached his funeral sermon, on the following Lord's day evening, from Rev. vii. 9, 10. A plate of cast lead was placed on his coffin, with the following inscription: "*Golam Alli came to this country a Mahometan, in 1813; was baptized May 3, 1815, by the name of Felix James, in the adjoining meeting-house, by the Rev. T. Williams; and died a believer in our Lord Jesus Christ, on the 17th of June, the same year, aged 26 years.*"

The name "*James,*" Golam Alli selected from the list of the Saviour's apostles. "*Felix*" was given him on account of the *happy* frame of his mind.

MRS. E. HOOTON.

THE subject of the present paper was descended from a re-

spectable family. In the early part of life, while at school, and at a distance from home, she was excessively fond of novels, plays, and vain amusements. At this period, she was sometimes the subject of strong convictions. An instance may be adduced as proof of this: One morning, when she came down stairs, the play-book and the Bible lay together. She felt a strong inclination to take up her favourite book, but dared not do this till she had read a chapter in the Bible, to satisfy conscience.

When between sixteen and seventeen years of age, she was on a visit to her relations, who attended at the baptist meeting at Towcester. While there, she heard a sermon by Mr. S. Barker, of Henley-in-Arden, from 2 Tim. iii. 4. "Lovers of pleasure more than lovers of God." This made a deep impression upon her mind, and her distress bordered upon despair. In a few weeks, she returned home, but could find no rest. Soon after this, she went to visit an acquaintance in Bedfordshire. There she had the opportunity of hearing several ministers, but still remained in doubt and in distress. After her return to B——, the place of her residence, she heard a sermon from Hosea, xiv. 5. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon;" which led her to hope, the Lord had begun a good work in her soul. From this time, she returned to live with her relatives before mentioned, that she might enjoy the advantage of hearing the gospel at Towcester. Various were the exercises of her mind for about twelve months; when a discourse from those words, "Is it well with thee?" was made the means

of bringing her to find rest and peace in Jesus Christ. In 1801, she united herself to the Baptist Church at T——, where she remained a member till her decease.

Soon after she joined the church, her uncle and aunt, from whom she had received the greatest marks of tenderness and affection, as well as spiritual instruction, were removed by death. But that Providence which removed them, kept her in the same situation; where, after about two years she entered into a new connection in life. Mr. Hooton at that time had no proper sense of religion upon his mind, yet through her attachment to the cause of Christ, he immediately became a regular hearer, and soon discovered a regard to the same cause, which in a few years issued in his conversion, and he became a member of the same Church. The effect of this, was the revival of religion in her own soul. Of late years, her piety and beneficence, endeared her to those that were acquainted with her. She seemed to occupy an important post in society.

How mysterious are the ways of Providence! Near the latter end of October, 1814, three fine children were attacked with the malignant scarlet fever: two of them died within a very short space of each other, and they were both interred at the same time in the same grave. On this very day, dear Mrs. Hooton was again confined, and delivered of her sixth child. For a few days, she was in circumstances favourable to hope; but an inflammation succeeding, in about a fortnight after, she was a corpse. Her death-bed scene, however, verified the truth of Dr. Young's remark:

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

The day before her death, indeed, she seemed unhappy. Being asked by one who was going to spend a few minutes in prayer, whether she wished for any thing in particular; she replied, "Yes. That the Lord would give me to repent aright of all my backslidings. Never have any backslidden as I have done. I have often wet my couch with tears. Sure none have such a heart as I have. If I reach that blissful place, I shall have more to praise God for, than Magdalen, or Saul, or Manasseh. I have my fears: but how could I bear to dwell with blasphemers, and with those who are the enemies of God! I know that my best deeds are sufficient to condemn me; but, I trust I have rested my hope on the rock of ages: yet sure none have acted as I have done. Last Tuesday I thought I did feel my interest in the Saviour, but to-day I feel nothing; I cannot weep. Pray that the Lord would give me true repentance."

During the night, she was tranquil and serene. The next day she afforded full proof that the gospel which had been her support in life, was sufficient to afford her comfort in the prospect of death. For, till within a few minutes of her dissolution, she talked to those around of the goodness of God and the bliss of Heaven. A dear relative said your pulse is very low. She answered, "I shall soon be wafted to the land of light and glory," and almost immediately expired. Thus our deceased friend sweetly fell asleep in Jesus, Nov. 25th, 1814, in the 31st year of her age: leaving an affectionate husband and four children to deplore her loss. Her death was improved

by her pastor, from 1 Tim. i. 15. A passage which had afforded her great encouragement.

THE REV. JOHN HIRST,
(*Of Bacup,*)

DIED, JUNE THE 15th, 1815,
AT THE
Advanced Age of 73 Years and 9 Months.

HE continued to preach till within a month of his death. He was ordained pastor of the Baptist Church, at Bacup, December 31st, 1772. With this church, he began his stated labours, and with it he continued till death parted them. He was greatly esteemed by the people of his charge, and by the neighbouring churches. A larger account of this good man is intended to be published, as soon as the particulars can be collected and arranged. Persons possessing any interesting information respecting him, will greatly oblige his surviving children and friends, by communicating such information to the Rev. James Hargreaves, Ogden, near Rochdale, Lancashire.

The church, left destitute of a pastor by his death, would be glad to be informed of a minister at liberty, whose principles are Calvinistic, of a holy life, and an affable, social temper, suitable to succeed their late venerable pastor.

Mrs. Hirst, the widow of the Rev. J. Hirst, survived her husband only fifteen days. She was in her 89th year. Long and happily had they lived together, and in their death they were not divided. They are laid together in the same grave. They had mingled their prayers here at the throne of grace, and no doubt, they now mingle their praises before the throne of glory.

MRS. MARY WILCOCKS.

AMIDST the aboundings of sin, it is peculiarly pleasing to see that divine grace is rescuing some poor sinners, on all hands, from the ways of perdition:—The subject of this memoir appears to be one so rescued, by the grace of the Redeemer.

Mary Wilcocks was born at Gilstead, in the parish of Bingley, Yorkshire, in the year 1778. Her early life was spent in estrangedness from God, and in a marked attention to gaiety; nor does it appear that any evidences of seriousness were manifested until towards the latter end of her life. On July the 24th, 1797, she entered into connexion with a respectable family in the vicinity of her birth-place, by marrying Mr. Thomas Wilcocks. She appears, in her marriage state, to have conducted herself with much propriety in her attention to the things of time, but the realities of eternity were too little regarded. About the year 1812, however, her mind was stirred up to pay more regard, than formerly, to the welfare of her immortal soul. At this period she began to think seriously, and mentioned her concern, in the first instance, to some of her acquaintance in the Wesleyan methodist connexion. She found something wanting to give her inward peace, and satisfaction of conscience; but knew not where to obtain it. Though she had frequently attended divine worship, yet her mind was in the dark how she was to be accepted with God. Her friends, at this period, did not discover to her, clearly, how she was to obtain help; or point out, with sufficient accuracy, the only refuge. It was in vain to tell our

friend what she must do *in order* to come acceptably to God, for she was convinced, that, of herself, she could do nothing: was entirely lost, and without strength. Sometime after this, Mrs. Wilcocks heard the Rev. William Walton, then a student under the Rev. William Steadman, at Bradford, from Psalm lxvi. 16. That sermon was the first means of enlightening her mind, and giving her a correct view of the way of salvation. She afterwards remarked to the writer of this paper, "O! that was a precious discourse to my soul, I can never forget it." She now became a constant hearer of the word at the Baptist meeting-house, in Shipley, near Bradford; and a change was discovered in her deportment by all her acquaintance. In August, 1814, the pastor of the baptist church there, first formed an acquaintance with her; and rejoiced to see, on every fresh occasion of converse with her, more pleasing evidences of a genuine change of heart. She now had fully determined to unite herself with this society, but before she could do this, she was confined by affliction; in which affliction, she frequently regretted her neglect of publicly avowing her faith in the Lord Jesus, by being baptized in his name. About the beginning of the present year, she seemed to be hastening to the grave, by a consumption. Of this, however, she was not so sensible, as to be apprehensive of danger. A good husband, and three lovely children, were ties not easily broken; and her desire to amend was great. But grace sanctified the affliction, gently loosened the ties, and enabled her to say to her heavenly Father, "Not my will, but thine be done."

On March 30th, she said, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" this promise has given me great comfort. One evening, when in bed, and in much darkness of mind, that came to my recollection, and afforded great relief;—and also that passage—"I will never leave thee, nor forsake thee." What! will he never forsake me; then I have all that I can want! I had rather live in poverty with my children, and enjoy the love of God in my heart, than have all the world without that. O the love of God! I remember when once at prayer, that was shed abroad in my heart to such a degree as I had never felt before. I can live and die in the faith of Jesus Christ. He is my all, and in all."

On one occasion, the minister on whom she latterly attended, had been preaching about blind Bartimeus; she remarked some time after to Mrs. M. that she could truly say with the blind man, "Lord that I might receive my sight," and added, that when opposed by sin and Satan, it only led her to cry out so much the more for Jesus. On April 4th, Mrs. M. asked her how she felt as to the state of her mind; she then complained, that her memory was somewhat impaired by affliction; and that she had to mourn over her own dulness: It was answered, "It is a great blessing, that you have not now a Saviour to seek in your affliction."—"Yes," said she, "It is so indeed; I often think so." It was said, that great men, as well as good men, were sometimes in darkness. "That," she replied, "encourages me."

April 7, she said, "I desire wholly to submit to the Lord's will, I have had too great a desire to amend, and it has had

a bad effect on my mind. I wish to deliver up all in to his hands: My times are in his hands; nor could I wish it were otherwise. He can raise me up again if he will; he only can give me health and strength. O! what a blessing that I was led to think of Christ before my affliction; and, when in a dull and heavy frame, I then think, 'He will never leave me, nor forsake me.'" On the 12th she said, "I feel many a pang at the thought of leaving my children.—I have never murmured in my affliction, unless it has been at the thoughts of leaving my husband and children; and I fear I I have murmured about them. However, I can venture my all on Christ, and my all for Christ. Had I the whole world, I could give it all up at his call; yet I want to be drawn more to him—to feel more of his love. I would also freely resign my children and husband up to him; but cannot without his help. But he can make me as willing to give them up, as now I feel reluctant. I often think of poor Joseph, (the youngest child) he has tender eyes, and is weakly. But his father will look after them all; and God is able to do all they need for them. I must leave it there."

The spirit of resignation, she now so earnestly desired, she afterwards felt in an eminent degree. April 19th, Mrs. W. said, "I have found it very difficult to be resigned to the Lord's will; but I feel more so than before. I have graven thee upon the palms of my hands; that has much comforted me. I wonder how it is that we should feel so reluctant to die. But I begin now to be fully reconciled. I hope I have an interest in Christ; and he is able to save me. I

have a long journey before me, but I dare follow my guide."

April 27th. — She remarked, That she had been much harassed with many fears lest her soul should be lost, and could not, as yet, remove from her mind the painful idea. The minister present, suggested to her, That the grace of Christ was all-sufficient:—that unbelief was a great sin;—and that after the Lord had had mercy on her, it was very improper to dispute his love. — She seemed much more comfortable than before, and said, "I hope I shall not distrust him any more. I know that he is able to save."

May 3d.—"I have fully resigned myself to the will of God, and am willing to go home at any time. I am afraid that I am impatient. I feel that, without Christ, I can do nothing, I am a poor lost sinner; but I believe in him. I have, however, many temptations, but we cannot always enjoy the love of God here." Her ability to converse was now nearly over; but her faith and love towards the person and work of Christ continued, and triumphed.

On Thursday, May 25th, looking upwards, she said, "I hope Jesus is my refuge." Miss M. R. said, "How is it with you now?" —She replied, "O! I feel him." Her last words were, "I feel glory—glory!" and immediately expired. Thus fell a devout Christian, May 26th, 1815, in her 37th year.

On Lord's day, July 2d, Mr. Mann. preached her funeral sermon to a very large assembly, from Phil. i. 23; a text which she chose as expressive of the feelings of her own mind. In her departure, her family, her acquaintance, and the pious around

her, have lost an affectionate companion in the way to glory.

I. M.

Shipley, July 8th, 1815.

RECENT DEATH.

ON Tuesday morning, June 13th, at the early age of twenty-five, died Mr. John Rippin, of Titchmarch Mill, Northamptonshire; his first serious impressions were received at the Baptist Meeting, Thrapston: he was distinguished in a very considerable degree, by simplicity, humility, sincerity, and ardent attachment to the cause of religion. In the affliction, which terminated in death, he expressed pious resignation to the will of God, and with flattering prospects in life, and surrounded with endeared connexions, with firm confidence and with humble hope, committed his soul into the hands of Christ to participate in the glories of an eternal world. His funeral sermon, was preached at Titchmarch church, also by the Rev. William Ragsdell, at Thrapston.

ON DEATH.

GOD is he, from whom to depart is to die; to whom to repair is to revive, and in whom to dwell is life for ever. Be not then of the number of those that begin not to live till they be ready to die, and then, after a *foe's* dessert, come to crave of God a *friend's* entertainment.

Review.

A Narrative of the late Mr. W. D. Sandys, of Trinity College, Cambridge, &c.

THIS is a well-written narrative, and will produce a strong and beneficial impression. It exhibits a high-spirited, hardened, profligate youth brought to repentance: a prodigal brought back to his father's house. We hope it will have an extensive circulation, especially among those who live at college. Many pious parents, who have graceless children, will read it with peculiar interest. "To you, Christian parents," the departed youth seems still to say, "What an encouragement to parents never to cease praying for their children." Many prayers had ascended up as a memorial, before God, on his behalf; many precepts and admonitions had been urged upon him. The seed was pure, but it seemed utterly to come to nought. The heavens were shut, and no gracious rain descended during a long night; yet, at length, the showers were poured forth in rich abundance, and weeping was turned into joy." P. 65.

An Answer to the Question, Why are you a Baptist? By a Baptist Minister.

"A GREAT book," the proverb says, "is a great evil." This tract has four qualities which powerfully recommend it: it is cheap, concise, clear, and comprehensive. The topics discussed, are, the meaning of the term Baptism; the example of Jesus Christ; his express command; the practice of the first disciples; the perpetuity of the ordinance, and its practical uses.

We apprehend the unknown author is mistaken, in supposing that to immerse, to dip, and to plunge, are not strictly synonymous. In the next edition, we should like to see a little alteration in p. 4, relating to

this topic. Query, What is the difference between *moral* and *practical* uses? p. 33. The term *moral* is often used by preachers so as to be perfectly unintelligible: in this case it appears to be superfluous. It is thought by many, that Baptist ministers dwell too much, or advert too often, by far, to the institute, from which they derive their distinguishing denomination among Christians. Zeal, without knowledge, is dangerous. It deserves, however, to be considered, that this ordinance occupied a very prominent place in the apostolic preaching. "It would be very difficult, I conceive, for any one to point out a single instance of the gospel being preached in the days of the apostles, when baptism did not constitute a part of the discourse." P. 10.

A brief Answer to the Charge against the Bible Society, recently delivered at Bedford, by the Lord Bishop of Lincoln.

THIS appears to be the production of a sensible and candid churchman, and contains a good defence of the constitution of the British and Foreign Bible Society. We insert one short extract. "Your lordship will remember, I doubt not, the anecdote of general Wolfe. When the enemies of his rising fame represented him to his sovereign as a madman: 'It may be so,' said the king; 'but I wish he would bite some of my generals.' I believe, my lord, if some of the dissenters were to bite some of us churchmen, we should not be much the worse for it." P. 9.

Arabia; a Poem: with Notes, &c. By Johnson Grant, M. A. Second Edition.

THIS is an elegant and entertaining poem, very creditable to the au-

thor's piety as a Christian minister, and his taste as a man of letters. The notes supply some valuable illustrations of passages in the Old and New Testament. The concluding lines will be acceptable to our readers.

"Yes, thou shalt reign, dread Pow'r! thy praise shall sound,

From Jordan's stream to earth's remotest bound;
O'er Tarshish and the isles, from sea to sea,
All at thy name shall bend th' adoring knee!
Yes, all-subjecting deathless thou shalt reign,
While thy fall'n foes gnaw impotent their chain!
Thee, saunts shall hymn; to thee shall gifts be pou'd;

Theme of all praise, by bending worlds ador'd!
Beyond time's bounds, Prince, Saviour, God
confess'd!

Source of all good, all blessing, and all bless'd."

Several of the smaller pieces have considerable merit. The author needs not deprecate the severity of criticism; we may remark, however, that he has given a hint to the critical corps, in the last page—

From the Greek of Alcæus and Leonidas, Antholog. book iii. ch. 25.

"Here lies a critic: let no willow wave,
But emblem thorns grow thick to fence his grave;
No bees make honey near, on active wing;
But hornets, like himself, buz round and sting."

An historical Sketch of the Translation and Circulation of the Scriptures, from the earliest Period to the present Time, &c. By the Rev. W. A. Thomson, and the Rev. W. Orme, Secretaries to the Perthshire Bible Society.

AN admirable pamphlet, to which we cannot but wish the widest possible circulation. It contains a mass of valuable information on a most interesting subject; and exhibits, with elegance, the fruits of the most elaborate inquiry. Many extracts might be made, which would enrich our pages: one only must suffice.

"Nor ought it to be overlooked, that, in the present very gratifying and encouraging state of religion in this nation, much has been owing to the personal character of our excellent and revered KING. Since the memorable day he ascended the throne, he seems never once to have viewed himself in any other light than as the father of his people; and, as a Christian father, he has never lost sight of their Christian interests. By his unshaken adherence to the

cause of protestantism and toleration—by his determined resistance of the aggressions of infidelity—by his regular observance of the public ordinances of the gospel—by his uniform consistency and integrity of conduct—by his steadfastly discountenancing every appearance of flagitiousness in his court, and by his generous encouragement of every humane or patriotic institution recommended to his attention, he has acquired a name, among the monarchs of Christendom, of pre-eminent excellence; which the breath of malice cannot tarnish, and which will be held in veneration, while there is a British heart to feel; and while the truth-telling page of history preserves it on record. Almighty God has seen meet to spread a gloom over the evening of his days. He lives; but the lamp of reason is extinguished, and he sits in darkness, unconscious of the blessings that are poured, by Heaven, on his subjects; insensible to their testimonies of undiminished attachment; and incapable of participating in their felicities. But still he is their beloved sovereign. Though the crown and the sceptre, and all the dazzling insignia of royalty be withdrawn, he retains what these cannot command, the profound veneration, and affectionate regards, of a free-born and an independent people." P. 94, 95.

The Validity of Baptism by Sprinkling, and the Right of Infants to that Ordinance, &c. by David Osgood, D. D.; and a Church of God described, &c. by Joseph Lathrop, D. D. recommended by the Rev. Messrs. Clayton, Goode, Ford, Humphrys, Burder, and Dr. Winter.

MANY of our readers remember a book, published some years ago, entitled "Candid Reasons for renouncing Antipædobaptism." When that performance was first announced in the United States of America, it excited great expectations among the Pædobaptists in that country. They conceived, that an advocate, appearing under such novel circumstances, must be able to furnish them with

some new and powerful arguments to maintain their practice. How completely those expectations were disappointed, the present state of religious profession in America is alone sufficient to testify. See Baptist Magazine for 1814, page 477.

In the instance before us, America has repaid her obligations, by sending these discourses which are deemed "so judicious and scriptural, and so well calculated for general usefulness" as to induce several well-known and highly respected Pædobaptist Ministers in London to aid their circulation by a recommendatory advertisement. It is this patronage which seems to constitute a claim on our attention which would not otherwise exist.

Of these discourses, the two former were delivered at Malden by a Dr. Osgood, and were "occasioned by the setting up a Baptist Society in that place." This event appears not only to have furnished the topics of discussion, but to have stimulated the preacher to a warmth of spirit which especially when transferred to the press, deserves the severest reprehension. He first attempts to prove the validity of sprinkling as the mode of baptism, selecting, as his text, the words of Peter, Acts x. 47, from whence he takes occasion to urge those arguments which have long been familiar to pamphleteers on each side the water. He speaks, for instance, of immersion as "indecent, distracting to the thoughts, and dangerous to the health." He asserts as a well known fact, "that the Greek word for baptism, signifies any kind of washing, by sprinkling and affusion as often, if not much oftener, than by dipping;" and that "to say sprinkling is not baptizing, is in direct terms a contradiction of the word of God." He examines the various examples of baptism recorded in the New Testament, and is so positive that immersion could not be the mode, that to believe it, in the case of John in particular, "is contrary to common sense and common decency, and even carries a reflection upon sacred scripture." As to the expressions of Paul in Rom. vi. 4. Col. ii. 12. he declares that "if they (the Baptists) would lay their fancies aside, and let their

reason judge of the meaning of these texts, they would, at once, see that, in them, there is no allusion to any mode of baptism." page 27.

Our readers will not be surprised that such an intrepid champion as this should exclaim "confident we are, that our mode of baptism is more scriptural than theirs," p. 13. Certainly, if the weight of evidence bore any reasonable proportion to the vehemence of assertion, it might be expected that neither his auditors or readers could retain any doubts on the subject. But alas! the proof was insufficient to secure the conviction of *his own* mind. Strange as it may appear, this furious declamation is employed in the support of a position which the author did not believe! For, in page 9, he distinctly admits, that the present mode of baptism (*i. e.* sprinkling) is different from that of the primitive Christians. Nor is this an unguarded, inadvertent expression, since he goes about to account for, and excuse that difference. Can the annals of controversy possibly furnish a more flagrant instance of self-contradiction than this?

As the doctor was thus pleading the cause of sprinkling against the convictions of his own mind, what shall we think of the language which he employs respecting immersion and those who practise it? He dares to say, in reference to the former, "I never see baptism thus conducted without thinking of the superstitious fooleries of paganism or popery, page 9, and as to the Baptists, it is more than implied that, "Like the master to whom they belong, they go to and fro in the earth, and walk up and down in it. They creep into houses, and lead away silly women; throwing darkness upon their understandings, and prejudices, and evil surmises into their hearts. Their subsistence, as well as their popularity, and the estimation to which they aspire, depend upon their success in sowing discord among brethren, stirring up a party spirit, making divisions, and thereby advancing the cause of superstition and bigotry," page 42. Such language can surely excite no other emotion than pity for the partizan who can descend so low as to use it.

Of the remaining parts of the book, we are compelled, by want of room, to take a very slight notice. Dr. O's second sermon respects the *subject*, in which, of course, he strenuously contends for the admission of infants to the sacred rite. The novelty of one of his arguments may perhaps excite a smile in some readers. Remark- ing that the Baptists confidently pronounce young children incapable of the qualifications of Christ's disciples, "he adds that justness of observation might lead them to a better opinion of the capacities and early improvements of children. After their birth, not many weeks, perhaps not many days pass, before they begin to learn. Though it *may be* some time before they will be able to understand the Christian doctrines, yet, favoured with the tuition of Christian parents, and constantly experiencing a Christian treatment, they may very early possess the very temper of Christ's subjects." page 96.

The concluding discourses, by Dr. Lathrop, from 1 Cor. i. 2, are employed in describing the nature of a church of God, the end of its institution, the relation which children bear to it, the qualifications requisite for admission into it, and the fellowship which ought to subsist among its members. These discourses are free from the scurrility which we have noticed in the pages of Dr. Os- good, and comprise some just remarks as to the fellowship of true Christians. But his idea of the nature of a Christian church is evidently so framed, as that infants might be brought within its pale. Hence he considers the gospel church of Christ as no otherwise holy than were the whole Jewish nation under the law. Hence, also, when we are informed that the Lord added daily to the church such as should be saved, he observes, "They are called 'The Saved,' because they are admitted to the offers and means of salvation." We had marked several other passages for quotation and comment, but it is more than time to bring this article to a conclusion.

We must be permitted to express our surprize that our worthy Pædobaptist brethren whose names are

prefixed as recommending these discourses should have taken such a step. We are almost ready to believe that they could not, previously, have given them an attentive perusal. No one of them, we will venture to affirm, would speak of baptism by immersion as resembling the fooleries of paganism, or of Baptists as the agents of Satan. Why then have they circulated such vulgar abuse as this under the character of "judicious and scriptural?"

Undoubtedly, the cause of Pædobaptism needs far superior defence to that which has recently been employed, with so much activity, in its aid. To furnish its numerous adherents with no better arguments than the dissertations of Towgood, or the History of the Men of Munster, will at length lead them to suspect that no better can be found.—

*"Non tali auxilio, nec defensoribus istis
Tempus egit."*

That the minds of professing Christians are becoming increasingly attentive to the important points on which we are at issue, we have reason to believe. It is, perhaps, a natural consequence of the increased circulation of the Word of God. Let, then, the influence of that blessed volume be evident, in the spirit with which our inquiries are carried on; and we may venture to indulge the hope that we shall then advance, with swifter progress, towards the period in which the watchmen in Zion shall see eye to eye; when there shall be but one Lord, and his name one.

*Sermons, and other Discourses, by the
late Rev. Samuel Lavington, of
Bideford, in 2 vols. 3d Edition.
Gale and Fenner.*

It is a good indication of the present increasing prevalence of a devotional taste, that sermons are in considerable request. We do not, indeed, claim to be ranked amongst those who imagine, that no good is to be derived from any but the most solemn writings; and yet we heartily wish they were more frequently preferred. As works of fiction multiply, especially those of the doubtful and flimsy cast, the public vessel

may be said to carry too much sail aloft, and is in danger of being over-set, to the great loss of public morals and piety; but, in proportion to the increase of works of sterling value and indisputable utility, a due accumulation of ballast seems to give steadiness and security.

If Mr. Lavington's sermons were now, for the first time, to be introduced to public notice, we should feel great pleasure in furnishing a very ample account of their merits, with specimens of their excellent peculiarities; we should announce them in terms of the warmest recommendation, convinced, as we are, that no one can peruse them without profit, unless he be destitute of all taste for religion and of every principle of right feeling: but the extensive circulation they have obtained is sufficiently indicative of their unusual worth. To those fastidious persons who can never read a book that is not perfectly elegant in all its parts, beautiful to the eye, smooth to the touch, harmonious to the ear, who cannot receive truth itself unless it be conveyed with an Addisonian correctness and polish of style, or a Johnsonian rotundity of periods, these volumes, interesting and valuable as they are, will afford no gratification. Nor were they written merely to fill up a space in the library, or to contribute to the momentary amusement of those who sport upon the brink of perdition, forgetting they have time to redeem souls to be saved: but they treat upon such *unfashionable topics* as,—Dedication to God,—Christ seeking and saving those who were lost,—Growth in Grace,—Watchfulness,—The Second Coming of Christ, &c. and contain such *unfashionable plain speaking* as the following; which, if a person cannot relish, he must not purchase the work; but, if he can, we assure him, he will find ten or twelve hundred pages little inferior.

"I exhort you to give yourselves to God without delay, *because it may otherwise never be done*. How common is it for men, when their consciences urge them to this self-dedication, to put it off to a more convenient season! 'At present,' says

one, 'I am otherwise engaged; I have so much business upon my hands, that I have not time for so serious and solemn an affair; but, when I shall be at leisure, I hope to consider about it.'—'I have,' says another, 'so many disorders about me, that I cannot be composed enough for so weighty a concern; but, when my health and spirits return, I hope to be more disposed to give myself to the Lord?' Foolish people, and unwise! is it thus that you trifle with God, and your souls, and salvation? Shall your happiness, in eternity, be postponed and hazarded for the momentary gratifications of life? When the world and sin do but beckon, you immediately run; but, when God or religion calls, you indolently say, 'It is time enough yet.' But remember, that however confident you may be of futurity, the grave may soon be your house; where all your work, and devices, and knowledge, will cease. Is giving yourselves to the Lord an interruption to your business? then your business is unlawful, and *ought to be interrupted!*'

In one word, for our limits preclude other observations or larger extracts, these discourses are plain, pointed, striking, evangelical, warm from the heart, and they *must* reach it!

LITERARY INTELLIGENCE.

Preparing for Publication.

A fourth edition, in octavo, of that interesting work, "Simpson's Key to the Prophecies; or, a concise View of the Predictions contained in the Old and New Testaments; which have been fulfilled, are now fulfilling, or are yet to be fulfilled in the latter Ages of the World."—Amongst other Things, the corrupt Doctrines and Practices of the Church of Rome, are exposed in a most masterly Manner; awful Retaliations of Divine Providence, on Persecutors, &c. The Whole, like the Author's Plea for Religion, is enriched with entertaining Notes; and to this Edition is added, additional Notes, and an Appendix, chiefly relative to the pouring out of the Vials, &c.

In a few days will be published, the Second Edition of *The Terms of Communion*, with a particular View to the Case of the Baptists and Pædobaptists, by Robert Hall, M. A.

Mr. Brook is preparing a Review of the Review of his Lives of the Puritans, in the *Christian Observer*, which will be ready before the end of the month.

Books recently published.

The perpetual Intercession of Christ for his Church, a Source of Consolation under the Loss of useful Ministers; a Sermon, preached at Eagle-street Meeting, London, as a Tribute of affectionate Respect, to the Memory of the late Rev. A. Fuller. By Joseph Ivimey.

Just published, the Indwelling and Righteousness of Christ, no Security against corporeal Death, but the Source of spiritual and eternal Life; a Sermon, preached at Kettering, at the Funeral of the Rev. A. Fuller, by John Ryland, D. D.

Remarkable Sermons, by Rachel Baker, delivered during Sleep; and Devotional Exercises, &c. with Remarks by Dr. Mitchell and others.

Strictures, of eternal Import, and universal Concern. By the Author of the *Temple of Truth*, &c.

Messiah, a Poem, in 28 Books, in one handsome volume, royal octavo.

No. XXVIII. of the periodical Accounts of the Baptist Missionary Society.

Reflections on the Fall of a great Man. A Sermon, occasioned by the Death of the Rev. A. Fuller; with an Appendix, containing Extracts from a few of his Letters, by W. Newman, President of the Baptist Academical Institution, Stepney.

Hints from an invalid Mother to her Daughter, on Subjects connected with moral and religious Improvement in the Conduct of Life, in various Relations. By Anna Williams.

A new and improved Edition of Mr. Serle's *Horæ Solitariae*, in two volumes, octavo, is nearly ready for publication; also, A Collection of Family Prayers, from the devotional Writings of Baxter, Henry, Willison, Bennet, Watts, Doddridge, and others; selected and revised by the late Samuel Palmer, of Hackney. To this edition will be added, a Biographical Sketch of the Author's Life.

Missionary Retrospect, and Foreign Intelligence.

A LETTER has been received from Java, dated March 10th, at which period both the brethren, Robinson and Trowt, were so far recovered as to be able to resume their labours. Mr. T. has sent home a curious specimen of the Javanese language, which appears to bear some affinity to the Sungskrit. In the Malay, he hoped to be able to address the natives, should life and health be spared, by the month of June or July.

RELIGIOUS SECT IN NORWAY.

PERHAPS no part of Protestant Europe has been, of late years, in a more languishing state, as it respects vital religion, than the kingdom of Norway. But God has not left himself, without witness, even there. A

sect has lately sprung up in that country, who are, by way of derision, termed Saints. Their religious principles are said, in some respects, to resemble those of "The Society of Friends." They do not, however, lay aside the ordinances of Baptism and the Lord's Supper. Their leader, whose name is Hans Neilson Houghe, has laboured abundantly; and suffered much on account of his zeal. He was first awakened about thirty years ago, in a very remarkable manner. Being on board a boat, laden with straw or hay, it was, by some accident, upset, and he was in imminent danger of losing his life. In his extremity, he cried to God for help, and promised, if he would preserve him from his present danger, he would serve him as long as he lived. He was heard; and, in a marvellous manner, he experienced preservation. Soon after, he left his employ, and gave himself wholly to

the work of the ministry. Considerable numbers were wrought on by his preaching, who formed a community, for the purpose of affording each other temporal support, as well as to maintain and propagate their religious sentiments. But, at length, the magistrates, instigated, it is said, by the regular clergy, seized the property of these United Brethren, and imprisoned their teacher, Hans Neilson Houghe. When he was seized by the officers, and his hands and feet were put in irons, and he was otherwise used very roughly, he bore it all with the greatest patience;

saying, when he willingly stretched out his hands to have the irons put on, "I rejoice I am worthy thus to suffer persecution for the Lord's sake; and though you have taken away my outward property, you cannot take away my inward peace;" which had such an effect on the multitude who stood by, that many of them afterwards became converts to his principles. The last accounts which have come to the knowledge of the writer respecting him, were dated in 1813. He was then still a prisoner.

DELTA.

Domestic Religious Intelligence.

BAPTIST ITINERANT SOCIETIES.

To the Editor of the Baptist Magazine.

SIR,

It is presumed, that the following accounts of the success of itinerant-preaching, in the counties of York and Lancaster, will not be unacceptable to many of your readers, who may not have an opportunity of perusing the annual report of the Society. We begin with

YORKSHIRE.

In the neighbourhood of *Dewsbury*, the itinerants have preached regularly upwards of two years. In November last, FIVE persons who had attended their ministry, gave most pleasing evidence of their conversion to God. They professed their cordial belief of the gospel, and anxious desire to observe the ordinance of Christian baptism. Mr. Steadman's esteemed services were requested, and obtained, on that occasion. A large concourse of people assembled to hear the sermon, and still larger to witness the ordinance of baptism, which was administered in an adjoining river. The scene was novel; but it was more, it was truly inte-

resting and impressive. To behold a number of persons, who had forsaken their former wicked practices; who had professed repentance and faith; baptized at their own request, was truly an interesting and affecting spectacle. Although it was supposed that upwards of 5000 people were assembled, on that occasion, the utmost decorum was observed; and, we trust, that many "who came there to mock, went home to pray." We understand that FOUR more have been baptized since the preaching of the Word, and meetings for prayer are well attended; and several others are expected soon to declare themselves on the Lord's side, after which, it is likely they will be formed into a church. At *Pool*, a room is fitted up for worship, which will contain nearly 200 people, and is generally well filled. About twenty persons have been baptized, and were formed into a church, on Tuesday, 16th of May last. Messrs. Steadman, of *Bradford*; Trickett, of *Bramley*; and M'Farlane, of *Rawden*, were engaged in the services.

LANCASHIRE.

Chatburn is a village which contains upwards of 900 inhabitants; it

being two miles distant from any place of worship, till, during the last four years, they were perishing for lack of knowledge; and no man seemed to care for their souls. About three years ago, a room was fitted up for worship, which will accommodate about 200 people, where the gospel has been regularly preached, we hope, with considerable success. Several have already put on the Lord Jesus Christ, by embracing the ordinance of baptism; and, we believe, nothing but timidity prevents others, who are proper subjects, from following the same example. A Sunday School is taught in the same room, (the only school in the village,) which is well attended. At *Haslingden*, a few friends have been assisted in defraying the expenses of regular preaching, for about four years past. The church now consists of about forty members, and they have it in contemplation, shortly, to erect a chapel.

Itinerant labours have also, we trust, been made very useful to the good of many in the Filde, an extensive country betwixt Preston and Lancaster.

On Saturday, July 22d, a church was formed at the *Roebuck*, near *Garsang*. Mr. Allison, student from *Bradford*, introduced the service, which was performed by a river side. Mr. Gray, of *Blackburn*, preached from Acts, ii. 41; after which, Mr. Edwards, of *Accrington*, administered the ordinance of baptism to fifteen persons, twelve men and three women, nearly all in the prime of life, and, we trust, all in the lively exercise of repentance towards God, and faith in our Lord Jesus Christ. They were formed into a church in the afternoon, a relation which none of them had ever filled before, except one, who had been a Roman catholic. The services of this day were peculiarly interesting, and, we hope, they will be long remembered for good. The congregation was large, attentive, and, many of them, deeply affected with what they saw and heard. The room, which was lately opened for worship, in this neighbourhood, is generally crowded with attentive hearers; and, we trust, these are but the first fruits of an

abundant harvest; an earnest of what the Lord is about to do for this benighted part of the country, whose ignorance and prejudice have long been proverbial, and where the majority are still Roman catholics.

ORDINATION,

AND

NEW CHAPEL OPENED,

AT STREET, NEAR GLASTONBURY,

Nov. 10, 1814.

N. T. BURNETT was ordained to the pastoral office of the particular Baptist Church, at Street, Glastonbury, Somersetshire, their new chapel being opened the same day. Brother Martin, of Malmsbury, introduced the services of the day by reading the scriptures, and prayer. Brother Viney, of Bridgewater, described the nature of a gospel church, and asked the usual questions—Ordination prayer by Brother Cox—Charge by Brother Ryland, Rev. ii. 10, "Be thou faithful," &c.—Sermon to the people by Brother Holloway, Heb. xiii. 22, "Brethren suffer the word of exhortation." Brother Holloway preached in the evening, from Mic. iv. 8. "The first dominion." Other devotional services by brethren Opie Smith, Cattle, and Reynolds, (indep.) The pleasing exercises of the day will be long remembered by the people and their pastor.

The establishment of preaching the gospel at Street, commenced about seventeen years ago, by two brethren of the name of May: They, in connection with our dear Brother Martin, now of Malmsbury, laboured there, and in the neighbouring villages, indefatigably, for twelve years, one of them being removed by death, and the others called away by Providence, the people were left almost destitute of a minister; but the Lord, in the course of his all-wise providence, sent their present pastor amongst them.

None of the friends, during these twelve years, were united to any church; but since their present minister has been with them, nineteen

persons have been baptized upon profession of faith in Christ, and united in church-fellowship. For thirteen years, they met, for the worship of God, in a dwelling-house, which proved by far too small for the congregation; they, therefore, thought it their duty to provide a more suitable place, especially considering the far advanced age of the good widow woman in whose house they used to worship, and they were very unlikely to obtain a place for the same purpose after her decease. Upon these considerations, and for the glory of the Redeemer's kingdom, they have built a chapel 32 feet and a half, by 22 and a half, with a vestry, and a very convenient baptistry, all of which cost upwards of four hundred pounds.

The chapel is vested in the hands of trustees, for the use of the Baptist denomination for ever. Towards the above sum, one hundred pounds have been collected by them and their immediate connections. For the liquidation of the remainder, their appeal must be to the generosity of the friends of Christ; and, when the peculiar circumstances are stated in which their minister stands, (his people not being able to do *any thing* towards his pecuniary assistance, and he having his hands engaged in business, which renders it impossible for him to be long from home for the purpose of personally waiting on the friends of religion for their kind assistance:) we trust, that without any other statement of facts, the cause of Christ at Street will meet with that liberality, from the friends of religion, which the humble case requires. Should any individuals be disposed to remit donations in its favour, they will be faithfully applied, and thankfully received, by the

Rev. Dr. RYLAND, Bristol.

Rev. Mr. PORTER, Bath.

Or, by the pastor of the Church,

N. T. BURNETT, at Street.

NEW CHURCHES FORMED.

BROMSGROVE.

ON Tuesday, May 30, 1815, a Church was formed, of the particular

Baptist connexion, in Worcester-street, Bromsgrove; the services of the day were conducted as follows: in the morning, brother Cooke introduced the service and baptized four persons: The Rev. Mr. Birt, of Cannon-street, Birmingham, concluded with prayer: In the afternoon, these, with twenty-six others solemnly united in the covenant, or bond of union, drawn up on the occasion; and gave to each other the right hand of fellowship. In the evening, the union was publicly recognised: Mr. Birt delivered a judicious discourse, from Rom. xiv. 8, last clause, "Whether we live, therefore, or die, we are the Lords:" after which, he read the church covenant; to which the brethren signified their assent by standing up while it was read. Mr. B. then, administered the Lord's supper. May this little interest grow as the corn, flourish as the vine, and bring forth fruit like Lebanon. Amen.

WELLS.

ON Lord's day evening, July 30th, 1815, a church of the particular Baptist denomination was formed in the city of Wells; and, we understand, that there is a very promising prospect of raising a congregation there. Hitherto the baptists in that city have been obliged to travel as far as Croscombe, to enjoy the ordinances of the New Testament, agreeably to the dictates of conscience.

NEW MEETINGS OPENED.

SWANBOURN.

On Tuesday, June 13, 1815, two Sermons were preached at the Baptist Meeting-House, Swanbourn, that in the Morning by Mr. Patrick, late of Fenny, Stratford, from 1 John. iii. 1, the other by Mr. P. Tyler, from Ezek. xlvii. 1—12. This Meeting-House has hitherto been private property, but is now conveyed into

the hands of Trustees on the consideration of 250l. being paid in four years, by regular instalments.

MARGATE.

A NEAT and commodious place of worship, erected for the Rev. G. Atkinson's congregation, Margate, was opened on Thursday the 13th of July, when three sermons were preached. In the morning by the Rev. Dr. Rippon, from Ps. xxviii. 9. In the afternoon by the Rev. Dr. Townly, from Exod. xiv. 15; and, in the evening, by the Rev. Dr. Collyer, from 2 Tim. ii. 7. The Rev. Messrs. Townsend, of Ramsgate, Young, of Margate, Hinton, of Oxford, Barker, of Deptford, and Greig and Dr. Nicol, of London, engaged in prayer. A very large congregation attended through the day, especially in the evening, when multitudes were unable to obtain admission. Nearly 250 persons dined together in the Great Room at the Royal Hotel. There was a universal expression of approbation respecting the building, which combines economy with an elegant neatness; and all the ministers who were engaged in the different services, breathed a spirit of Christian affection toward the pastor, the church, and the congregation; and expressed an earnest desire for the prosperity of the cause. The sum collected at the doors on the occasion was £ 100 2s. 6d.

WORCESTER.

On Tuesday, August 1st, a new meeting was opened in Droitwich, Worcestershire: Messrs. Brewer, of Birmingham, and Richards of Stourbridge, preached on the occasion, morning and evening. Mr. Scroton, of Bromsgrove, and other brethren, engaged in prayer.

NORTHERN ASSOCIATION.

THE Northern Association of the Five Baptist Churches met at Ham-

sterly, Durham, the 27th and 28th days of June, 1815. First day, they met at two o'clock P. M. for prayer and reading the letters. Three brethren were engaged in prayer. Adjourned at four o'clock. Mr. Pengilly preached in the evening, at six o'clock. Second day. The messengers met at nine o'clock, and again at three in the afternoon, for prayer and conference. Public worship commenced at half-past ten in the forenoon, when Mr. Harper, from Aldstone, in Cumberland, and brother Hartly, of Stockton, preached; the former from Heb. x. 12; the latter from Matt. xii. 10. In the evening, public worship was begun at six o'clock, when brother Williamson preached from Col. iii. 4. Singing at the usual intervals.

A penny a-week society was recommended by the messengers in each congregation, in aid of the Baptist mission, and translations of the sacred scriptures, now carrying on so extensively in the East by the brethren of the mission at Serampore.

The next association, Monday and Tuesday in Whitsun week, at Rowley, in 1816.

ANNUAL ASSOCIATION

AT

SHREWSBURY.

THE elders and messengers of the Baptist Churches, meeting for divine worship at Broseley, (Old Meeting House,) Oswestry, Shifnal, Shrewsbury, Wellington, Whitechurch, Wem, Chester: held their seventh yearly Association at Shrewsbury, May the 3d and 4th, 1815.

State of the Churches,

Added by Baptism, - - - -	38
Experience, - - - -	3
Letter, - - - -	4
Restored, - - - -	2

Removed by Death, - - - -	7
Dismission, - - - -	13
Exclusion, - - - -	6
-----	26
Increase, - - - - -	21

May 3d, assembled at half-past six in the evening; brother Fenn read xivth chapter of John and prayed; brother Hollis preached from Psalm cxxvi. 6.—“*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*”—After sermon, brother Palmer was chosen moderator.—The letters from the Churches were read. The church at Wem, consisting of 13 members, and the church at Chester, consisting of 25 members, were received into the association. (This addition makes the increase 59, and the number of members in the eight churches 423.) Brother Snow concluded in prayer.

May 4th, met at six in the morning: Brethren Hollis and Thompson engaged in prayer.—The circular letter was read, approved, and ordered to be printed. Brother Crumpton concluded in prayer.

Met again at half-past ten: Brother Thomas read the xlv. Psalm, and engaged in prayer: Brother Lister, of Liverpool, preached from Isaiah, liii. 11.—“*He shall see of the travail of his soul, and shall be satisfied.*”—Brother Weaver concluded in prayer.

At half-past two, Brother Snow introduced the worship, by reading the scriptures and prayer: Brother Hinners preached from Matt. vi. 10.—“*Thy kingdom come.*” Brother Palmer concluded in prayer.

Met at half-past six: Brother Crumpton prayed. Brother Davies, who is supplying at Oswestry, preached from Rom iii. 24. “*Being justified freely by his grace, through the redemption which is in Christ Jesus,*” and concluded in prayer.

After each service, a collection was made in aid of the Itinerant Fund. Amount of the collections, Gl. 16s. 4d.—The accounts relative to this institution were examined, and we are sorry to state, that there

is a considerable balance due to the treasurer, which will appear from the following statement of the receipts and disbursements, since the commencement of the society, in the year 1806.

PAID.	RECEIVED.
£ 273 2 3	£ 261 8 2½
Balance due to the	
Treasurer,	11 14 0½
	£ 272 3 3

WHITCHURCH, SHROPSHIRE.

About thirty years ago, Mr. and Mrs. Bayley came to reside in this town. They were members of the Baptist Church at Shrewsbury, now under the charge of Mr. John Palmer. Being twenty miles distant from Salop, they opened their house for worship, and procured, as frequently as they could, the preaching of the gospel. Their pastor, Mr. Palmer, with his accustomed zeal and indefatigable labour, came over and helped them. God blessed the means, and several persons were enlightened. About seven years ago, a church was formed, of nine persons, who received their dismission from the church at Salop; and, soon after, Mr. Yates was called to preach to them. Mr. Yates laboured among them three years, and then resigned his office. A small, but very incommodious, place of meeting had been erected, and the cause sunk very low. The lease of that place being expired, a new place, in an eligible situation, and able to hold 200 persons, has been fitted up, in a very plain and neat manner; where the gospel has been preached, and an increasing congregation gradually collected. During the last twelve months, Mr. John Hinners, a member of the church in Shrewsbury, and called by them to preach the gospel, has almost regularly dispensed to them the word of life. Having received a unanimous and hearty invitation to the pastoral office among them, and having thought it his duty to accept it, Mr. Hinners was ordained over them on Tuesday the 2d of May, 1815.

Mr. William Stevens, of Manchester, delivered a short and able address, on the constitution of a Christian church.

At the request of Mr. Palmer, of Salop, Mr. Bayley, senior member and deacon, (and through whom, chiefly, the cause of God had been introduced and fostered,)

related the steps by which the church had been led to the choice of Mr. Hinners. Mr. Hinners, also, delivered a brief but explicit confession of his faith, and avowed the motives by which he was influenced in the susception of the pastoral office. This part of the service was very affecting. Mr. Hinners was then set apart, by prayer and imposition of hands, and received his charge from Mr. James Lister, of Liverpool, who spoke from these words:—"Take heed to yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

In the afternoon, Mr. Palmer spoke to the church from the admonition, "The elders that rule well are worthy of double honour, especially they who labour in the word and doctrine."

In the evening, two persons were ordained to the deacon's office. Mr. Lister read suitable portions of scripture, and received the votes of the church in behalf of the members whom they had called to the office of deacons. Mr. Stevens addressed them from the apostolic canon—"Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience."

The services of the day were conducted with much interest, and made a deep impression on every mind. May it be a time long remembered, and introduce many happy days to the dark county of Shropshire.--Whitchurch is a populous thriving town, and surrounded by several large villages. In two of these Mr. Hinners regularly preaches, and is desirous of maintaining a wide and growing itinerancy in the vicinity. The cause here is but in its infancy; the people are few in number; the church consisting of not more than 40 members, of whom 12 have been added during the past year, and the hearers only beginning to collect; and it is hoped, that liberal friends will cheerfully assist them in carrying on what has been so auspiciously begun. This place of worship has cost £500; on which remains a debt of £200.

MIDLAND ASSOCIATION.

Tuesday afternoon, three o'clock, met at Zion chapel, New Hall street, Birmingham. Brother Butterworth was chosen moderator. Brother W. Hawkins introduced the service by prayer. The letters from the churches were read. Brother

Edmonds addressed the auditory on the spread of the gospel in foreign parts. Brother Butterworth closed the meeting in prayer.

Tuesday evening, seven o'clock, met at Zion chapel. Brother Trotman prayed. Brother Franklin, of Coventry preached, from Isaiah, xii. 6.

Wednesday morning, six o'clock. Brethren Parsons, Hall, Rindon, and Underhill, engaged in prayer. Immediately after prayer-meeting, the fund money was distributed among a number of friends, who are accustomed to preach in villages.

Nine o'clock, met at Brother Johnson's. It was unanimously agreed,

1. That the next association should be held at Bilston, Staffordshire; and that Brethren Trotman, Birt, and Belcher, be appointed to preach; and, in case of failure, Brother Cave.

2. That the circular letters shall be alternately on the important subjects, mentioned at the head of the annual address, especially considered with regard to their experimental and practical influence.

3. That the subject of the next letter shall be, the Doctrine of the Trinity, considered with respect to its experimental and practical influence.

4. That the quarterly meetings shall be held at Bewdley, the first Tuesday in July; at Tewkesbury, the first Tuesday in October; and, at Evesham, the first Tuesday in Easter week.

Half past ten, met at Cannon street. Brother H. Hawkins introduced the service by reading the scriptures and prayer; Brother Draper preached, from Rev. vi. 1, 2.; and Brother Butterworth from Heb. viii. 8, 9, 10. Brother Edmonds concluded the services with prayer.

Four o'clock, met at Brother Eames's. The circular letter, on Motives to Christian Usefulness, drawn up by Brother Draper, was read, approved, and ordered to be printed.

Seven o'clock, Brother Cave read a portion of the scriptures, and prayed. Brother Poole preached, from Psalm xvi. 4; and closed the interesting and profitable services of the Association in prayer.

It was requested, that the churches in general will have a collection for the fund to encourage village preaching.

STATE OF THE CHURCHES.

Increase.	Decrease.
By baptism 129	By death 25
By letters 25	By exclusion . . 17
154	42
Total increase, 112.	

THE DREAM OF PILATE'S WIFE.

"What! fated Pilate, could you save his life!

What vision was it so alarm'd your wife?

I think I hear her call you with affright,

And thus the terrors of her dream recite:

O, Pilate! solemnly prepare to hear

A narrative that freezes me with fear!

A dream—but O! support my mind oppress'd;

The Roman soul is melted in my breast.

Alone I tremble, e'en with you, I dread

To think upon the vision of my bed.

Where'er I move it follows on my view,

I faint to hear that clamorous guilty crew,

Demanding his fair life that knows no stain:

"Away with him!"—O! Pilate, hence, refrain;

I would not, for the grandeur of a crown,

To such a whelming weight of fear lie down:

A crime is brooding that shall all appal—

Jerusalem is nodding to her fall.

But, not alone for me the curtain drew,

The vision; Pilate, chiefly is for you;

From heaven to you the solemn warning sent;

And your destruction hangs on the event.

"I, sleepless, laid me down—it seem'd by fate,

While you were on the judgment-seat in state:

That sinless man before you meekly stood,

While the fierce Jews were raging for his blood,

Without a charge of guilt, or e'en pretence;

And you so silent in his just defence—

But, suddenly, I heard a dreadful sound

That broke the silence of my sleep profound,

Himself appear'd!—his form, his face, I knew,

Brighter than splendour met my startled view,

While you beheld him, I beheld him too,

My hair stood up!—I trembl'd fearful now;

And yet no mortal terror mark'd his brow:

Anger I read, and dreadfully severe;

But not such wrath as trembling mortals wear;

Such meekness, with such majesty of mind,

The lamb and lion in his looks combin'd.

Some power sustain'd me, or his piercing sight

Had sealed up mine in everlasting night.

O! not the form that at your bar appears;

Methought his features seemed ten thousand years;

Hoary eternity beam'd round his face—

Where terror mingl'd with forgiving grace:

Yet youthful flow'd his locks, with comely mien,

Such as in fairest mortals ne'er was seen.

He spake aloud!—the sound now follows me,

Responsive to your question—"I AM HE!"

And disappear'd, all trembl'd round the place,

Much like an earthquake of three moments' space,

Then, league not, Pilate, with these Jewish bands,

Of his pure blood wash, snowy white, your hands:

Murder in any form, alarms our ears,

But more than murder, Pilate, now appears.

Against him give that fated mob no trust;

For he is wholly innocent and just:

Save him, if you have power—if you have none,

Lay the foul murder on the Jews alone:

Let not your hands receive the fatal stain—

Thus I may find my wonted peace again:

Or never hence shall I find sleep serene,

So dreadful is the vision I have seen.

The sound is clear, wherever I may be,

When he so meekly answered—"I AM HE!"

R. THOMSON.